Quakeriſm A-la-Mode:

OR, A

HISTORY

OF

Quietiſm,

Particularly

That of the Lord Arch-biſhop of *Cambray* and Madam *Guyone.*

CONTAINING

An Account of her Life, her Prophecies and Viſions, her way of Communicating Grace by Effuſion to thoſe about her at Silent Meetings, *&c.*

ALSO

An Account of the Management of that Controverſie (now depending at *Rome*) betwixt the Arch-biſhop of *Cambray* and the Biſhop of *Meaux*, by way of Anſwer to the Arch-biſhop's Book.

Writ by Meſſire Jacques Benigues Boſſuet, *Biſhop of* Meaux, *one of the* French King's *Privy Council, and Publiſhed by his Majeſty's Authority.*

Done into *Engliſh* from the Original printed at *Paris.*

LONDON,

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THE PREFACE.

THE *Controverſie of* Quietiſm, *which is the Subject of the following Book, having made a great Noiſe in the World, and taken up the Conclave of* Rome *for ſome Months, and nothing having as yet appear'd in Engliſh, but on the ſide of the Defendant, the Arch-biſhop of* Cambray: *It is not at all doubted, but this Book, which is the Biſhop of* Meaux's *Hiſtory of that Hereſie, and his Anſwer to the Arch-biſhop of* Cambray, *will meet with a good Reception from the Publick.*

The Church of Rome, *who hath all along boaſted ſo much of her Unity, muſt of Neceſſity forbear now to urge that Plea any more, when as it will appear by this Book, ſhe is reduc'd to ſuch a ſtrait, that either ſhe muſt condemn the Generality of the Clergy of* France, *or the Arch-biſhop of* Cambray, *and divers Perſons whom*

she has Canonized for Saints. It will also appear but too too evidently from this Treatise, that Quakerism *owes its Origine to that Anti-christian Church, and that their Opinions are much favoured there at present, when such horrid Blasphemies as those the Bishop of* Meaux *charges upon M.* Guyon, *and her Champion, the Arch-bishop of* Cambray, *from Letters and Manuscripts under their own Hands, continue so long without a Publick Censure, whilst at the same time she foments a Raging Persecution against the Protestants in* France, *and hath rais'd a New One against those of* Germany.

THE

A HISTORY OF Quietiſm.

SEing my Lord Archbiſhop of *Cambray* deſires an anſwer to his demands ſo preciſely, and that in this conjuncture, none of 'em are more important than thoſe that regard our proceedings, which he endeavours by all means poſſible to render odious, whereas he himſelf pretends always to abound with Charity and Meekneſs even to exceſs; If I ſhould delay to ſatisfie him, he would reap too great an advantage from our ſilence. What does he not inſinuate againſt us by theſe words of his anſwer to our Declaration? The proceedings of thoſe Prelates of whom I have juſt cauſe to complain, have been ſuch, that I have reaſon to think I ſhould not be believed if I related them, and indeed it is fit to conceal the knowledge thereof from the Publick. Nothing

can be imagined more vigorous and extream than what is included in this diſcourſe, wherein by feigning a deſire to keep ſilence, he ſays more than if he ſpoke out. That he may juſtifie himſelf to be in the right, and make us appear to be in the wrong, this Prelate in the firſt Edition of his Anſwer lays down this important matter of Fact: *That he had got it* to be propoſed to my Lord of *Chartres* that we ſhould by conſent Petition the Pope to order a new Edition of his Book to be regulated by his Divines at *Rome*; ſo that we ſhould have nothing to do but to rely upon thoſe Divines: And a little after, I demanded a ſpeedy anſwer, but inſtead of that I received the Printed Declaration againſt me. We know nothing of this pretended matter of fact. My Lord of *Chartres* will inform the Publick touching his concern: But without expecting the confutation of a fact of ſuch importance: My Lord of *Cambray* retracts it himſelf, ſeeing he would have recalled that Edition, though publiſhed at *Rome* by his own order; and that in the other which he ſubſtitutes in its place, he ſuppreſſes the whole Article. We have in our hands both Editions, the one wherein he alledges that matter of fact, and the other where it is ſuppreſſed; and the proof is demonſtrative, that that Prelate, without remembring the facts he alledges, writes the moſt odious things that can come into his Head, and at the ſame time ſo falſe, that he himſelf is obliged to retract and ſuppreſs them intirely.

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2. This is enough to let the World ſee what a fine gloſs he would put on his own Conduct; and in what frighful Colours he would ſet off ours. His chief aim is to defame me; and he is not ſatisfied to accuſe me in all his Letters of *a precipitant and imbittered Zeal*: It is to me that he writes thoſe words: *You never ceaſe tearing me in pieces*; and what is ſtill more injurious, *You every where deplore my Condition, and rend me pretending to bewail me*. He adds, *What can any one think of thoſe Tears that ſerve only to give more Authority to the Accuſations?* in the ſame Letters he ſays, *Paſſion hinders me from ſeeing what is before my Eyes; and the exceſs of my prejudice bereaves me of all exactneſs.* I am, ſays he, *the Author of the Accuſation againſt his Book: I am that unmerciful Man, who not being able to glut my fury by the indirect and ambitious Cenſure contained in our Declaration; redouble my blows upon him in particular: And adds, That when come to my ſelf again I make uſe of ſmooth words to call him a ſecond Molinos*; an expreſſion that never came out of my Mouth, this Prelate knows himſelf, that I have always diſtinguiſhed betwixt him and *Molinos* in their Conduct, and alſo in certain Conſequences, though he has advanced all his principles. But here are more particular Accuſations:

3. *I do not comprehend at all, ſays he, the Conduct of Monſieur* de Meaux: *On one hand he inflames himſelf with indignation*: (for to hear him ſpeak I am never *compos mentis*) *&c. Inflames himſelf, I ſay, with indignation, when any one*

ſeems but to doubt whether there may not be ſomething of Evidence in Md. Guyons *Syſtem: On the other hand he gives her the Communion himſelf, he authoriſes her in the daily uſe of the Sacraments, and when ſhe leaves* Meaux *he gives her a full atteſtation, without requiring any act from her whereby ſhe may formally recant any Error: Whence then can ſo much ſeverity and ſo much remiſneſs proceed?*

4. Theſe are the reproaches we have under the Hand of My Lord of *Cambray*, in a writing ſtill extant. He knows well enough to whom he directed it, and we ſhall have occaſion to ſpeak of it hereafter: Every thing is untrue in the place juſt now mentioned: He would not be ſo juſt as to ſay that I gave the Communion (once only) to Madam *Guyon*, and to obſerve in the mean time that it was at *Paris*, where ſhe was admitted to it by her Superiours: So that it was not ſo much as in my power to exclude her from the Sacred Table: They gave her the Holy Sacraments in conſideration of the frequent profeſſion ſhe made of an actual Submiſſion and Obedience. At *Meaux* I appointed her a Confeſſor, to whom I gave full permiſſion to give her the Communion upon account of the intire Submiſſion ſhe expreſt both by word and writing in the moſt expreſſive terms that could be conceived. She ſubſcribed the Condemnation of her own Book, as containing ill Doctrine: She alſo ſubſcribed our Cenſures, wherein her Printed Books and her whole Doctrine are Condemned: And in the laſt

laſt place ſhe rejected by a ſpecial writing on purpoſe, the Chief Propoſitions that formed her Syſtems. I have all theſe acts under her Hand, and I gave that Atteſtation which they call a full one, only in reſpect of thoſe acts therein expreſly enumerated, and with ſpecial prohibition that ſhe ſhould not Direct, Teach or Dogmatiſe; which ſhe agreed to under her Hand in that ſame atteſtation. Thus that incomprehenſible mixture of remiſneſs and rigour is cleared by thoſe Acts, and the Accuſation of my Lord of *Cambray* manifeſtly proved to be falſe: Who does not then perceive by this, that no Credit ought to be given to the Facts which that Prelate alledges againſt a Brother, and intimate Friend ſuch as I was? I readily grant to my Lord Arch-Biſhop of *Cambray*, that if we have done him any wrong, he ought, as he repeats without ceaſing, to maintain the Honour of his offended Miniſtry; let him do us the ſame juſtice. I am then on the other hand bound to make the truth appear, upon the complaints he makes uſe of to exaſperate the Publick againſt me. We muſt then find out the ſource, and what may be the cauſes of thoſe deceitful Tears, and of the Paſſion he accuſes me of: We muſt look back as far as the Origine to ſee whether it be Charity or Paſſion that has guided me in that Affair, It has laſted above four years, and I am the firſt that was drawn into it. The connexion of the matters of fact does not allow me to ſeparate them, and I am neceſſarily bound to relate all the particulars of that unpleaſant Hiſtory when the

Conduct of my ſelf and of my Brethren cannot be underſtood but by that means.

5. It cannot chuſe but be very afflicting to ſee Biſhops come to ſuch diſputes, even as to matters of fact; it is a ſubject of Triumph for the Libertines, and an occaſion of their accounting Piety Hypocriſie, and of holding the affairs of the Church in deriſion: But if People won't be ſo juſt as to look to the Original, they muſt judge without reaſon. My Lord of *Cambray* boaſts of it every where that he was not the firſt that wrote, that he might thereby perſwade the World he has right on his ſide, and lay us under an odium as being the unjuſt agreſſors: He directs thoſe words to my ſelf: Who was it that writ firſt? Who was it begun the Scandal? But is it lawful to diſſemble certain and publick matters of fact? Who is it really that appeared firſt in Print upon this Subject, I or my Lord of *Cambray*? Who was it that firſt in an Advertiſement at the beginning of an important work gave notice that he deſigned only to explain more at large the Principles of two Prelates, (my Lord of *Paris* and my ſelf) which were made publick to the world in four and twenty Propoſitions? Had we agreed together that he ſhould explain our Principles? Had I ſo much as ever heard of his Explanation? My Lord of *Cambray* ſays many things of my Lord of *Paris*, which that Prelate hath confuted by unqueſtionable facts, and with general applauſe. But as to me, the excuſes my Lord of *Cambray* makes have not the leaſt ground, ſeeing

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it is certain that I never ſo much as heard of the explanation he had a mind to publiſh of our Common Principles. Did I deal with my Lord of *Cambray* in this manner? And when I was about to publiſh the Explanation I had promiſed of our Doctrine, did not I at firſt put the Manuſcript into the hands of my Lord of *Cambray* in order to examine it? Theſe are moſt certain matters of facts, and ſuch as are not to be denied. I am then plainly innocent of the differences that have happened between us; though I am accuſed as the Author of all the miſchief: If inſtead of explaning our principles, it appears that we are accuſed of Capital Errors: If he fill a whole Book with the Notions of *Molinos*, and only gild them over with ſpecious pretences, ought we to ſuffer it? The only thing then we are to do, is to examine whether the bottom of our cauſe be as good as we have demonſtrated it elſewhere: But in the mean time it is clear in the face of the Sun, and before God and Men that we are not the Aggreſſors; that our defence was lawful in as much as it was neceſſary, and that there was not the leaſt ſhadow for controverting that part of the proceeding which is the ground work of all that followed.

6. The reſt is no leſs evident: But in order to acquaint the Publick therewith, ſeeing my Lord of *Cambray* himſelf urges us thereto, and that he has five hundred People at his beck all over Europe to eccho his Complaints every where; what elſe can we do, but repeat things again, from the very

Original by a Narrative as plain on the one hand as true on the other, and maintained by certain Proofs.

1. For a long time I heard it from Perſons eminent for Piety and Prudence that the Abbot of *Fenelon* was favourable to the new way of Prayer, and I had proofs given me of it, that were not altogether to be rejected. Being concern'd for himſelf, for the Church, and for the Princes of *France*, whoſe Tutor he was, I often diſcourſed him upon that Subject, and endeavour'd to diſcover his Sentiments in hopes of bringing him back to the Truth, if he ſhould a little ſwerve from it. I could not perſuade my ſelf that a Perſon of his Light, and of that docible Temper I took him to be, could fall into theſe Deluſions; or at leaſt continue in them, tho' he might perhaps be dazzled by them. I have always entertained a firm perſuaſion of the ſtrong influence of Truth upon thoſe that hearken to it, and I never doubted but the Abbot of *Fenelon* was attentive to it. Yet I was ſomewhat uneaſie to find he did not enter ſo frankly with me upon that matter, as he did upon others that we treated of ever day. At laſt God deliver'd me out of that uneaſineſs: And a Friend to us both, a Perſon of eminent Merit and Quality, came when I thought leaſt on't, to declare to me that Madam *Guyon* and her Friends were willing to refer her way of Prayer and her Books to my Judgment. It was about *September*, 1693. when this was propoſed to me. Now to divine why they imparted that Secret

Secret to me, whether it was one of thoſe Sentiments of Truſt God puts, when he pleaſes, into the Hearts of Men, to bring about his hidden Deſigns, or whether they only thought that in the preſent conjuncture, ſome protector or other, muſt be look'd for amongſt the Biſhops: This, I ſay is beyond my reach. I won't uſe Arguments, I deſign only to relate Matters of Fact, which, as in the ſight of God, I have as freſh in my Memory as the firſt day, and know them alſo by the Writings concerning them, I have in my Hands.

I am naturally afraid to incumber my ſelf with Buſineſs to which I have not a manifeſt Call; What happens in the Flock committed to my Charge, notwithſtanding my Unworthineſs, does not give me much Trouble; I put confidence in the Holy Miniſtry, and the Divine Vocation. As for that time when they propoſed to me to examine that Matter, they repeated ſo often, that it was the Will of God, and that Madam *Guyon*, deſiring nothing elſe but to be taught, a Biſhop in whom ſhe truſted could not well refuſe her the Inſtruction ſhe demanded with ſo much Humility, that at laſt I yielded. I ſoon knew it was the Abbot of *Fenelon* who had given that Counſel; and I thought it a happineſs to find ſuch a natural occaſion offer of explaining my ſelf with him: God would have it ſo. I ſpoke to Madam *Guyon*; all her Books were delivered to me, and not only the Printed ones, but alſo the Manuſcripts, as her Life, which ſhe had written in a great Volume, ſome Commentaries upon *Moſes*, *Joſhua*, *Judges*, the

the Goſpel, the Epiſtles of St. *Paul*, the *Revelations*, and ſeveral other Books of Scripture. I took them with me to my Dioceſs, whether I was a-going: I read them with attention: I made large Extracts of them as are uſually made of a Subject, by one who is to judge of it; I wrote down at length with my own Hand her very words; and marked the pages, and in four or five months I fitted my ſelf to pronounce the Judgment that was demanded of me.

2. I never would take upon me neither to hear the Confeſſion of that Lady, nor to direct her though ſhe propos'd it to me, but only to declare my ſentiments of her of prayer, and of the Doctrine of her Books, making uſe in the mean time of the liberty ſhe gave me to command or forbid her, in that matter, as God whoſe light I continually begg'd, ſhould be pleas'd to inſpire me.

3. The firſt occaſion I had to make uſe of that power was this: I met with an account in the Life of that Lady, that God did give her ſuch abundance of grace, that ſhe burſt out with it in a Literal ſenſe, ſo that they were fain to unlace her: She did not forget to take notice that a Dutcheſs once on a time perform'd that Office for her in that condition, they often laid her upon her Bed; and many times if they did but ſtay and ſit by her, they receiv'd the grace of which ſhe was full, and that was the only way to eaſe her: She ſaid moreover in expreſs words, that thoſe graces were not for her; that ſhe had no need

need of them, being full of grace otherwiſe, and that this ſuperabundance was for others. I lookt upon this immediately as haughty, new, and unheard of, and therefore at leaſt very ſuſpicious, and my heart that had a continual loathing of the Doctrine of the Books I read, was not able to brook that manner of giving grace. For if you take it diſtinctly, it was neither by her prayers nor admonitions ſhe gave it; there was no need of any thing elſe but to ſit by her to receive an immediate effuſion of that fulneſs of grace, being ſtruck with ſo amazing a thing, I wrote from *Meaux* to *Paris* to that Lady, forbidding her, as God did by my mouth, to uſe that new way of communicating graces, until ſhe were further examin'd. I was willing to proceed moderately in every thing, and to condemn nothing abſolutely before I had ſeen all.

4. That part of the Life of Md. *Guyon* is of too great conſequence to be left doubtful; therefore I ſhall give the explanation of it in her own words. *Thoſe*, ſays ſhe, *that the Lord has given me*; (this is the ſtile all over the Book) *my true Children have a tendency to keep ſilence by me. I diſcover their need, and communicate to them in God what they want; they feel very well what they receive, and what is communicated to them with fulneſs.* A little after, *There's no more to be done but to ſit by me in ſilence*; therefore that communication is called *the communication in ſilence*, without ſpeaking and writing; it is the Language of the Angels, that of the Word which,

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is but an eternal ſilence: Such as ſit thus by her *are nouriſhed*, ſays ſhe, *inwardly by the grace which I communicate in fulneſs* as they did receive the grace around her, *I felt my ſelf*, ſays ſhe, *to empty and be eas'd by degrees; every one receiv'd their grace according to their degree of prayer, and fel by being near me that fulneſs of grace brought by Jeſus Chriſt: It was like a Sluce that over-runs with abundance: They did feel themſelves filled, and for my part I felt my ſelf to be emptied, and to be eas'd of my fulneſs: My Soul was repreſented to me like one of thoſe torrents that fall from the Mountains with unconceivable ſwift.*

5. What ſhe tells with particular care is, as has been ſaid, that there is nothing for her ſelf in that fulneſs of grace; ſhe repeats every where that all was full; there was nothing empty in her: She was as a Nurſe that burſts out with Milk, but takes none at all for her ſelf: *I am*, ſays ſhe, *for theſe many years, in a ſtate that ſeems equally naked and empty; and for all that I am very full: A water that fills a Pool to the brink; as long as you ſee it keep within bounds, it affords nothing by which its fulneſs may be diſtinguiſhed; but if a ſuper-abundance be added, it muſt either diſcharge it ſelf or burſt out: I never feel any thing for my ſelf; but when they ſtir at any time that Fund which is inwardly full and calm, that cauſes the fulneſs to be felt with ſo much exceſs, that it guſhes out upon the ſenſes: It is*, continues ſhe, *an over-flowing of the fulneſs, a guſhing out of a Well, always*

always full for ſuch Souls as have need to draw the Waters of that fulneſs: It is the Divine Ciſtern whence the Children of Wiſdom draw inceſſantly what they ſtand in need of.

Being at a time in one of thoſe exceſſes of fulneſs, having ſome perſons about her, and a Woman ſaid that *ſhe was fuller than uſually*; *I told them*, ſaid ſhe, *I ſhould die of fulneſs, and that my ſenſes were ſo overwhelmed by it as I ſhould burſt:* It was upon this occaſion that the Dutcheſs ſhe mentions, and whom I ſhall never diſcover, *unlaced me*, ſays ſhe, *out of charity to eaſe me*; which *was not able to prevent my body from burſting on both ſides, through the violence of the fulneſs.* She eaſed her ſelf by communicating of her fulneſs to a Confeſſor whom ſhe deſcribes, and to two other perſons that I ſhall not name.

It was after having ſeen thoſe things, and many others of as great conſequence which I ſhall relate, that my Lord of *Cambray* perſiſts in his Defence of Madam *Guyon* in ſuch terms as will be amazing, when we come to the Article where I muſt quote them, as written with his own hand. It will be then as clear as the Day; and by what is already perceived, that Madam *Guyon* is the ground of this buſineſs after all, and that his deſire alone to maintain her, has ſeparated that Prelate from his Brethren, ſeing he attacks me, as has been ſeen, upon my procedure with Madam *Guyon*, as well as with himſelf, and that too in ſuch a manner as might render my Miniſtry and my Conduct odious to the whole Church, he ſhould

ſhould have foreſeen what his reproaches would conſtrain me at laſt to diſcover : But a higher reaſon ſtill compels me to ſpeak. We muſt fortifie the minds of the Faithful againſt a ſeducing Doctrine, which ſtill has a being: A Woman that can deceive Souls by ſuch Deluſions ought to be made known, eſpecially when ſhe meets with Adherers and Defenders ; and has a great party for her with an expectation of new things as ſhall be ſhewn hereafter. I confeſs this was really a a work of Darkneſs which we ought to wiſh might have been kept hidden, and I ſhould have concealed it for ever, as I have done for above three years with an unpenetrable ſilence ; had they not too exceſſively abus'd my diſcretion, and had not the thing come to ſuch a point, that we muſt for the Service of the Church plainly lay open what ſhe had privily hatch'd in her boſom.

8. Madam *Guyon* perceiving preſently that I found many extarordinary things in her Life, ſhe thereupon prevented me by a Letter written and ſigned with her own Hand, thus, *There are three ſorts of extraordinary things that you may have obſerved: The firſt which regards the inward Communications in ſilence; this may be eaſily atteſted by a great number of perſons of Merit and probity that have tried it : Thoſe perſons whom I ſhall have the Honour to name, when I have that of ſeeing you, are able to juſtifie it. As for the things that are to come, it is a thing that I don't much care any body ſhould mind : This is not the eſſential point :* But I have been obliged to write all. *Our Friends may*

may eaſily juſtifie that to you, either by ſome Letters they have in their hands, written ten years ago, or by ſeveral things they have been witneſſes of, the Idea of which I eaſily loſe. As for the things that have reſpect to Miracles, I have writ them in the ſame plainneſs as the reſt. You ſee then already that in her opinion ſhe communicates Grace in that unheard of and prodigious manner juſt now mentioned : And beſides, that ſhe is a great Propheteſs and a Worker of Miracles ; ſhe deſires me thereupon to ſuſpend my Judgment till I had ſeen and heard her ; which I did as much as I could upon the laſt Heads.

9. I ſhall leave for a little while the Miracles that I meet with in every page of her Life, and her Predictions which are either wavering, falſe, or a confuſed medley. As for the Communications in ſilence, ſhe endeavours to juſtifie them by a Writing ſhe ſubjoyns to this Letter with this Title ; *The Lords Hand is not ſhortened* : She alledges *the Example of the Celeſtial Hierarchies which ſhe does alſo in ſeveral places in her Life ; that of the Saints who underſtand one another without ſpeaking ; that of Iron touched with the Load-ſtone ; that of looſe Men who communicate one to another a Spirit of Debauchery, that of St.* Monica *and of St.* Auſtin *in the Tenth Book of the the Confeſſions of that Father :* Where 'tis true he ſpeaks of the ſilence whereinto thoſe two Souls were drawn, but without the leaſt mention of thoſe prodigious Communications, of thoſe arrogant fulneſſes, and of thoſe overflowings juſt now

ſpoken

ſpoken of. I don't ſpeak of thoſe Experiences I was referred to; nor yet of certain effects which poſſeſſion, or if you will, a ſtrong fancy, may operate. Theſe are nothing elſe than proofs, ſeeing they are to be tried and examined according to that principle of the Apoſtle, *Try the Spirits whether they be of God; trie all things*: And again, *Hold faſt that which is good.* When in order to come to this Trial, I had begun by forbidding thoſe abſurd Communications; Madam *Guyon* endeavoured to excuſe one part of it, as the burſting of her Cloaths in two places by that frightful plenitude: I have her unſatisfactory Anſwer in a Letter writ with her own Hand, which ſerves to juſtifie the matter of fact. As for the examining of ſo ſtrange a Communication, we may well perceive it is to no purpoſe: All that was good in the Anſwer was, that the Lady promiſed to obey and to write to no body; which I had required, to keep her from medling with directing of any body, as ſhe uſed to do with an amazing Authoty: For amongſt other things in her Life, as appears alſo by her Printed Expoſition upon the *Canticles*, that by an Apoſtolical Power and Miſſion wherewith ſhe was endowed, and to which the Souls of ſuch a pitch are raiſed; ſhe not only *ſaw clearly into the bottom of the Souls*, but likewiſe *received a* [*marvelous*] *Authority upon the Bodys and Souls of ſuch as our Lord had given her.* The inward ſtate, ſays ſhe, ſeems to be in my hand, (by the flowing out, as has been ſaid, of that Grace communicated out of her fulneſs) without

without their *knowing how, nor wherefore they could not forbear to call me their Mother; and when they had tasted of my direction all other conduct was burthensome to them.*

10. Amidst the precautions I made use of against the course of those Delusions, I continued my reading, and came to that place where she foretells the approaching Reign of the Holy Ghost over all the Earth: A terrible persecution against her method of *Prayer* was to ptecede it; I saw, says she, *The Devil unbound against the said* Prayer, *and against me: That he was a going to raise a sad Persecution against the followers of that sort of* Prayer: *He was afraid to attack my self: He feared me too much: Sometimes I defied him: He was afraid to appear: I was as terrible to him as a Thunderbolt.*

11. *One Night* (says she to God) *being throughly awake, You shewed me unto my self under the form of that Woman in the* Revelations: *You shewed me that Mystery; you made me to comprehend that Moon: My Soul was above vicissitude and changes.* She remarks also her self *and the Sun of Justice that surrounded her, and the Divine Vertues which made as it were a Crown about her Head: She was big with Fruit; that is, of that Spirit,* Lord, *said she, that you were willing to communicate to my Children: The Devil throws up a flood against me: It is Calumny: The Earth would not swallow it up: It should fall by little and little: I should have Millions of Children:* After the same man-

ner ſhe applies her ſelf to the reſt of the Prophecy.

12. Afterwards ſhe ſees the Victory of ſuch as as ſhe calls the Martyrs of the Holy Ghoſt. O God, ſays ſhe, *As an inſpired Perſon, you do hold your peace: You will not always be ſilent.* After this Enthuſiaſtick fit, ſhe ſhews the Conſummation of all things by the extent of that ſame Spirit over all the Earth. A little after ſhe gives an Account *that going to* Verſailles *ſhe ſaw the King a Hunting afar off: That ſhe was taken up in a Divine Rapture with ſo intire a Poſſeſſion that ſhe was conſtrained to ſhut her Eyes: She had then an aſſurance that His Majeſty would aſſiſt her in a particular manner,* &c. *Says ſhe, O that our Lord would permit I ſhould ſpeak to him: I write, goes ſhe on, in order to conceal nothing; the matter finds little credit now becauſe ſhe is a cried down Perſon. But ſhe had in the mean time an aſſurance that ſhe ſhould be delivered from Reproaches by means of a Female Protectreſs,* who we know favours her very little, tho' ſhe names her in two parts of her Life.

13. Every one may make their reflections upon the Prophecies of that Lady as they pleaſe; as for me [I will inſiſt only on matters of Fact:] This is a very conſiderable one; in one of her Enthuſiaſtick fits upon the Wonders ſhe apprehends God was about to work by her; it ſeems to me ſays ſhe, as if God hath choſen me in this Age to overthrow Humane Reaſon: To eſtabliſh the Wiſdom of God by overthrowing the Wiſ-

Wiſdom of the World: *He will Eſtabliſh the Cords of his Empire in me, and the Nations will acknowledge his Power: His Spirit ſhall be [poured upon all Fleſh:] They ſhall Sing the Song of the Lamb, as a Virgin, and they that will Sing it ſhall be utterly diſapropriated: What I bind ſhall be bound, and what I looſe ſhall be unlooſed: I am that Stone faſtned by the Holy Croſs, rejected by the Builders*; the reſt I have read my ſelf to the Abbot of *Fenelon*: He knows well who were preſent at the Conference, and it was himſelf alone whom I regarded, becauſe it was he who ought as a Prieſt to teach others.

14. Madam *Guyon* continues to aſſume to her ſelf a Prophetick Air in her explanation of the revelations from whence I have extracted theſe words: *The time is at hand; it is nearer than we think; for God will chuſe two particular Witneſſes, whether it be thoſe who are really living and are to give Teſtimony; or thoſe juſt now ſpoken of* (which are Faith and pure Love:) And afterwards, O *Myſtery truer than the day that ſhines, you are now lookt upon as a ſtory, as little Childrens Tales, as diabolical things: The time ſhall come when all thoſe things ſhall be lookt upon with reſpect, becauſe they ſhall ſee then that they come from God; he himſelf will preſerve them until the day he has appointed to have them declared.*

15. It is of her writings ſhe thus ſpake. She inſinuates in every place of her Life that they are inſpired: She brings as a remarkable proof thereof, the wonderful ſwiftneſs of her hand, and omits

nothing to ſhew that ſhe is the Pen of that ready Writer ſpoken of by *David*. Her Diſciples have boaſted of this to me an Hundred times: She her ſelf boaſts that her Writings ſhall be preſerved by Miracle; and one day it ſhall come to paſs, ſays ſhe, again, in her Expoſition on the *Revelations*, that it is written here ſhall be no more Barbarous nor Foreign.

16. Thus ſhe entertains her Hearers, with hopes of wonderful things to come. I have tranſcribed with my own hand one of her Letters to Father *la Combe*; of which I ſhall ſpeak in its place: I have given back the Original, which was given me from a ſure hand, to take a Copy of it. Not to inſiſt upon her Predictions, mixed with truth and falſehood, which ſhe continually ventures at; I ſhall only remark, that therein ſhe confirms her empty Viſions upon the Woman Big with Child in the *Revelations*; and it is perhaps for this reaſon ſhe inſerts in her Life that pretended Prophetical Letter.

17. I Collected every thing I thought uſeful to open the Eyes of the Abbot of *Fenelon*, whom I thought uncapable of being deceived by the Deluſions of ſuch a Propheteſs when I ſhould ſet them before him; but here are other Remarks beſides that I made, for the ſame end.

18. I know not how I ſhall do to explain the thing that offers firſt. For, ſays ſhe, *That Dream ſo ſeized me, and my Mind was ſo clean, that there remained in me neither diſtinction nor thought except what our Lord gave me.* But what was that

that Dream then? And who is it that this Inſpired Woman ſaw therein? A Mountain where ſhe was received by Jeſus Chriſt: A Room where ſhe asks, for whom thoſe two Beds were that ſhe ſaw: *There's one for my Mother, and the other for you my Spouſe*: And a little after, I have choſen you to be here with me. When I reproved Madam *Guyon* for ſo ſtrange a Viſion: When I repreſented to her that Bed for a Spouſe ſeparated from the bed of theMother,as if the Mother of God in a Spiritual and Myſtical Sence, was not ſo to ſpeak the Bride of all Brides: She always anſwered me: It is a Dream. But, ſaid I to her, it is a Dream that you give us a great Myſtery, and as the ground of your manner of *Prayer, or rather not of a Prayer, but of a State, of which nothing can be ſaid becauſe of its great Purity.* But to paſs over this, and you, O Lord, if I durſt I would beg of you one of your Seraphims with the moſt burning of all its Coals to purifie my Lips that are polluted by this Narrative though abſolutely neceſſary.

19. I ſhall with leſs trouble ſpeak of another effect of the Title of Bride, I meet with in the Life of that Woman. It is thus; She came to a State wherein ſhe could no more pray to the Saints nor even to the Holy Virgin, That is already a great evil to acknowledge ſuch a State, ſo contrary to the Catholick Doctrine: But the reaſon ſhe gives of it is far more ſtange: *It is not, ſays ſhe, for the Bride, but for the Domeſticks, to pray to others to pray for them*; as if every pure Soul was

not a Bride: Or that ſhe were the only perfect one: Or as if the Bleſſed Souls we were to pray unto were not Brides more united to God than whatſoever is moſt Holy, and moſt united to him upon Earth.

20. What we moſt frequently meet with in that Book, and in all her other Books; is, that this Lady was without Error. This is the mark ſhe gives every where of her ſtate, intirely united to God, and of her Apoſtleſhip; but though her Errors were infinite, that which I took notice of moſt, was, that which concerned the excluſion of all deſires, and of all petitioning for ones ſelf by reſigning up our ſelves to the Will of God how ſecret ſoever it be; in reſpect either of our Damnation or Salvation. This is the Reigning Doctrine in all that Ladies Printed Books and Manuſcripts; and upon which I examined her in a long Conference I had with her privately. I ſhewed her in her Writings and cauſed it to be repeated to her ſeveral times, *That every Petition for ones ſelf carried ſome intereſt along with it contrary to pure Love, and conformity to the will of God; and at laſt very preciſely that ſhe could not ask any thing for her ſelf.* What, ſaid I to her, can't you ask nothing for your ſelf? No, anſwered ſhe, I cannot. She was much perplexed about the Petitions of the Lords Prayer: I ſaid to her: What, cannot you beg of God the remiſſion of your Sins? No, replied ſhe: Well, ſaid I to her again immediately, I whom you make the Judge of your way of Prayer; I order you,

as

as God does by my Mouth, to ſay after me; *Lord I beſeech thee forgive me my Sins.* I can, ſaid ſhe, well enough repeat thoſe words; but to make the ſentiment thereof enter into my Heart is againſt my way of ſilent Prayer. It was then that I declared to her that I could no more allow her the uſe of the Holy Sacraments whilſt ſhe entetained ſuch Doctrine; and that her Propoſition was Heretical. She promiſed me four or five times to receive inſtructions, and to ſubmit to it; and this was the end of our Conference. It was held in the beginning of the year 1694, as I can eaſily juſtifie by the Dates of the Letters relating thereunto.

Soon after, this was followed by another more important Conference with the Abbot of *Fenelon* in his Appartment at *Verſailles*; I entred into the ſame full of confidence, that by ſhewing him in Madam *Guyons* Books all the Errors and Exceſſes juſt now mentioned, he would agree with me that ſhe was deceived, and was in a ſtate of deluſion. All the anſwer I had was, that ſeeing ſhe had ſubmitted as to the Point of Doctrine, the Perſon muſt not be condemned: As for all the other Excuſes, thoſe prodigious communications of grace, as for what ſhe ſaid of her ſelf, of the height of her graces, of the ſtate of her eminent ſanctity; that ſhe was the Woman with Child in the *Revelations*, her to whom it was given to bind and to unbind, the Corner Stone, and the reſt of that Nature; he told me that it was the practiſing what St. *Paul* ſays; *Try the Spirits*; as

for the great things, ſhe ſaid of her ſelf,—it was a magnanimity in her not inferior to that of S. *Paul* when he recounts all his gifts, and that it was that very thing that muſt be tried. God gave me quite other ſentiments: Her ſubmiſſion did not render her form of ſilent prayer good; but gave us only hope that ſhe ſhould be brought back into the right way: The reſt appeared to me manifeſt deluſions, that there was no need of any other proof, but only a plain relation of the matter of fact. I intimated my Opinion with all imaginable freedom, but at the ſame time with all poſſible meekneſs, fearing nothing ſo much as to exaſperate him whom I deſign'd to bring again into the good way. I withdrew aſtoniſhed to find a man of ſuch fine wit, admiring a Woman whoſe light was ſo ſhort, her merit ſo little, and her deluſions ſo palpable. The tears I poured out then in the ſight of God, were none of thoſe wherewith my Lord of *Cambray* upbraids me now; you ſhed tears for me, and you tear me in pieces. I deſign'd nothing elſe but to conceal what I ſaw, without opening my mind to any but to God alone; and hardly could I believe it my ſelf: Nay, I wiſh'd I had been able to hide it from my ſelf: I as it were felt my ſelf trembling, and afraid at every ſtep leſt I ſhould fall as well as a perſon of ſo much light; yet I did not loſe courage, but comforted my ſelf from the experience of ſo many great Spirits whom God hath humbled for a little while, to make them afterwards walk more ſtedfaſtly; and I applied my ſelf ſo much the more

to

to undeceive the Abbot of *Fenelon*, becauſe they whom we had inſtructed were under his Charge.

21. A little after this Conference, I wrote a long Letter to Madam *Guyon*, wherein I explained my ſelf upon the difficulties juſt now mentioned; reſerving ſome of them for a larger examination: I markt all my own Sentiments, as I have juſt now repreſented them; not forgetting thoſe prodigious communications, nor the Authority of binding and unbinding; her Viſions upon the *Revelations*, and the other things I have related. My Letter is of the 4th of *March* 1694. her Anſwer that follows upon it is very [ſubmiſſive] and juſtifies all the matters of fact I have advanc'd as to the Contents of the Books. She accepted my Advice to retire, & neither to be ſeen or to write to any body otherwiſe than about her buſineſs: I did much eſteem the docible Temper that appeared in her Letter; and I applied all my attention to the diſabuſing the Abbot of *Fenelon*, as to a perſon whoſe Conduct was ſo ſtrange.

Sect. 3. *The ſecond part of the Relation, containing what paſſed betwixt Mr.* de Chaalons, *and Mr.* Tronſon *and my ſelf.*

1. WHilſt I was taken up with theſe thoughts, and labouring betwixt hope and fear, Madam *Guyon* turned the examination to quite another thing than what it was at firſt.

She

She took it in her head to have the accuſations brought againſt her Morals, and the diſorders that were imputed to her, examined. Upon this ſhe wrote to that future Protectreſs, whom ſhe thought to have ſeen in her Prophecy, beſeeching her to beg of the King that ſome Commiſſioners ſhould be appointed, with power to inform themſelves, & to pronounce Judgment upon her Life. The Copy ſhe ſent me of her Letter, & that which ſhe joyned to it, ſhew by their Dates, that this happened in *June* 1694. This was a deſign to fulfil her Predictions, and for that end Mad. *Guyon* gave a ſpecious turn to the thing, dexterouſly in ſinuating that ſhe muſt be cleared of the Crimes ſhe was accuſed of, without which they would enter upon the examination of her Doctrine with too much prejudice. But it is not ſo eaſie a matter to ſurprize an enlightned Piety. It was ſoon perceiv'd by the Mediatreſs ſhe had choſen, that this Propoſal of the Commiſſiners, beſides other inconveniences, ſhot wide of the Mark, which was to begin by examining the Doctrines contained in her Writings they had in hand, and in the Books wherewith the Church was overflowed, and ſo the Propoſal dropt off it ſelf: Madam *Guyon* yielded, and then demanded by her Friends the thing in the World that was moſt agreeable to me; *viz.* that to put an end to an examination of a thing of that importance, wherein the matter of Queſtion muſt be throughly canvaſs'd, and a ſort of prayer ſo pernicious, aboliſhed, if poſſible; I ſhould be aſſociated with Mr. *de Chaalons*, now Archbiſhop of *Paris*, and Mr.

Mr. *Tronſon* ſuperior General of the Congregation of St. *Sulpice*. The Letter by which Madam *Guyon* acquaints me with this ſtep, makes out to the full all the reaſons that induced her to ſubmit to thoſe two Gentlemen and to my ſelf. The laſt of 'em was unknown to me, except by his reputation: But the Abbot of *Fenelon* and his Friends had a particular confidence in him. As for Mr. *de Chaalons*, it is known with what holy friendſhip he and I have always been united: He was alſo an intimate Friend to the Abbot of *Fenelon*. With ſuch Collegues I hoped to compaſs all things. The King was acquainted with the thing ſo far as it related to Madam *Guyon* only, and approved of it. The Archbiſhop of *Paris* has explained what was written to him upon that account, and what he anſwered. The Books I had ſeen were delivered to thoſe perſons: The Abbot of *Fenelon* begun then very privately to write upon that matter. The Writings he ſent us augmented every day; and without naming in them Madam *Guyon* or her Books; every thing he wrote tended to maintain or to excuſe them: The thing really in queſtion was thoſe Books, and they made the ſole Subject of our Meetings. The ſilent prayer of Madam *Guyon* was, that M. *de Fenelon* was for, and perhaps 'twas his own in a particular manner. That Lady did not forget her ſelf, and during ſeven or eight months that we applied our ſelves to ſo ſerious a diſcuſſion; ſhe ſent us fifteen or ſixteen big Bundles, (which I have ſtill) to make a parallel betwixt her Books, the holy Fathers, Divines,

vines, and the Spiritual Authors. All this was attended with proffers of entire ſubmiſſion. The Abbot of *Fenelon* took the trouble with ſome of his Friends to come to *Iby*, a houſe belonging to the Seminary of St. *Sulpice*, where we were obliged to hold our Conference, becauſe of the infirmities of Mr. *Tronſon*. They all deſired that we would enter upon that examination throughly, and proteſted they would refer all to our Judgment. Madam *Guyon* teſtified the ſame ſubmiſſion by Letters full of reſpect, and afterwards our only care was to terminate that Affair very privately, ſo as to prevent all ſuſpicion of any diſſention in the Church.

2. We began to read, with more Prayers than Study, and with Groans, God knows, for all the Writing they ſent us, eſpecially thoſe of the Abbot of *Fenelon:* To compare all the paſſages, and often to read over again whole Books how tedious and laborious ſoever the reading thereof might be. The long extracts I have by me ſhew what attention we gave to an Affair, wherein really the Church was ſo nearly concerned; ſeeing the thing in queſtion was no leſs than to hinder the revival of Quietiſm, which we ſaw again appearing in the Kingdom, by the Writings of Madam *Guyon* which were ſpread over all.

3. We look upon it as the greateſt misfortune of all, that ſhe had the Abbot *de Fenelon* for her Defender: His Wit, his Eloquence, His Vertue, the place he filled, and thoſe he was deſigned for.

Engaged

Engaged us to labour with utmoſt diligence to reclaim him. We could not deſpair of ſucceſs; for although he wrote to us things that we muſt own made us afraid, the memory whereof is as freſh to thoſe perſons as *to me*; he mixed them with ſo many teſtimonies of ſubmiſſion, that we could not perſwade our ſelves that God would deliver him up to a Spirit of Error. The Letters he wrote to me during the examination of this Book, and before we had come to a Final Reſolution, breathed out nothing but obedience; and tho he ſurrendred himſelf entirely to thoſe Gentlemen: I muſt own here, that beſide my being the Preſident of the Conference, he ſemmed to addreſs himſelf to me with ſo particular a freedom, becauſe we had been long uſed to treat together of the Theological matters in diſpute: One of thoſe Letters was conceived in the following terms.

4. *I receive my Lord with* ——— *great acknowledgement the kindneſs you ſhew me. I can't but ſee that you are willing out of Charity to to ſettle my Heart in Peace: But I confeſs it ſeems to me, that you are ſomewhat afraid to give me a true and perfect ſecurity in my State. When ever you pleaſe I ſhall acquaint you as to my Confeſſor with whatever may be comprized in a General Confeſſion of my whole Life, and of all that regards my inward State. When I beſought you to tell me the truth, and not to ſpare me, it was neither formal Complement, nor a trick to diſcover your ſentiments; If I had a mind to uſe Art it ſhould be in*

other

other things, and we ſhould not have come to this paſs. I never deſired any thing, but what I will ever wiſh, that is, if it be Gods will that I may know the Truth. I am a Prieſt, I owe all to the Church, and nothing to my ſelf, nor to my perſonal Reputation. I declare to you ſtill my Lord, That I wont abide in Error one moment through my own fault. If I don't abandon it without delay I declare it is you who are the cauſe of it, ſeeing you determine nothing to me. I do not value my place, but I am ready to leave it if I am rendred unworthy of it by my my Errors. I ſummon you in the Name of God, and for the Love you have to the truth, to tell it me in the utmoſt ſeverity. I ſhall go and hide my ſelf and do Pennance the remaining part of my Days; after having abjured and recanted the Erronious Doctrine that has ſeduced me: But if my Doctrine be innocent, do not keep me in ſuſpence out of ſome Humane Reſpect. To you it appertains to inſtruct with Authority thoſe that are ſcandalized, becauſe they know not the Operations of God in the Soul: You know with what confidence I have delivered my ſelf to you, and applied my ſelf without intermiſſion, that you ſhould not be Ignorant of my ſtrongeſt perſwaſions. There remains nothing for me to do but to obey. For it is not the Man, or the moſt Grand Doctor that I eſteem in you; it is God. And though you ſhould miſtake your ſelf, my ſimple and upright obedience ſhall——not deceive me; and I account it as nothing to miſtake, when I do it with Uprightneſs and Humility under the hand of thoſe who have Autho-

Authority in the Church. Once more, my Lord, *if you doubt never ſo little of my docible Temper without reſerve, be pleaſed to put it to the proof without ſpairing me. Although your mind is more enlightned than that of any other Man. I pray to God, that he would be pleaſed to take away all your own Wiſdom and to leave you none but that which is his.*

5. Thus, you have the whole Letter word by word. And may ſee by his Offers to leave all, and to make a Solemn Recantation of what conſequence the matter was, and how far he was engaged therein: Though he had not as yet writ any Defence of the new way of Prayer. I accepted with joy the Prayer he made for me, that I might loſe all my own Wiſdom, which indeed I did not relie on; and I endeavoured to liſten to nothing but Tradition.

Thus ſeeing the Abbot of *Fenelon* ſo well diſpoſed to ſubmit, I look upon it as an injuſtice to entertain any doubt of his compliance. It never entred into my mind that the Errors wherein I ſaw him involv'd, tho' in themſelves very important and pernicious, could ever do him any injury, or debar him from the dignities of the Church. They were not afraid in the fourth Age to make the famous *Syneſius* a Biſhop, tho' he confeſſed many Errors; they knew him ſo well diſpoſed and ſo full of compliance, that they did not ſo much as think that thoſe Errors, tho' Capital ones, ought to be an obſtacle to his Promotion. I do not ſpeak thus to juſtifie my ſelf: I only ſet down the

the matter of fact, the judgment whereof I refer to thoſe who conſider it: If they will defer their Judgment until they have ſeen the effect of the whole, they will do me a great favour. Every thing here depends upon what follows; ſo that 'tis not poſſible for me to conceal any thing from the Reader, without involving all in darkneſs. Moreover, the compliance of *Syneſius* was no greater than that which the Abbot of *Fenelon* ſhewed. Another of his Letters contain theſe words.

6. 'I cannot forbear to ask you with a full 'ſubmiſſion, whether you have at preſent any 'thing to require of me. I conjure you in the 'Name of God, not to have any regard for me 'in any thing; and without expecting the Con-'ference you promiſe me, if you now believe that 'I owe any thing to the Truth, and to the 'Church wherein I am a Prieſt, one word with-'out Arguments ſhall ſuffice. I hold only one 'thing which is ſimple obedience, ſo that my Con-'ſcience is in yours. If I do amiſs, it is you who 'make me to err for want of adviſing me. It is 'your part to anſwer for me if I continue one mo-'ment in the Error. I am ready to be ſilent, to 'recant, to accuſe my ſelf, and even to retire, if I 'have fail'd as to what I owe to the Church. In 'a word, regulate me in whatever you pleaſe; 'and if you do not believe me, take me at my 'word to entangle me. After ſuch declaration I 'think I ought not to conclude with Comple-'ments.

7. In

7. In another Letter, *he ſaid*: "I have "already beſought you not to delay one mo- "ment, out of any reſpect to me, the deci- "ſion that I beg of you. If you are reſolved "to condemn any part of the Doctrine I "have expoſed to you, out of obedience, I "beſeech you to do it with as much ſpeed as "you ſhall be deſir'd. I had as good, nay, "rather recant to Day than to Morrow. The reſt was to the ſame purpoſe, and con- cluded with theſe words: "Deal with me "as with a School-boy, without minding ei- "ther my place, or your ancient Kindneſſes "towards me. I ſhall be all my life full of "Acknowledgment and Compliance, if you "deliver me, as ſoon as poſſible, out of Er- "ror. God forbid I ſhould propoſe this, "to engage you into a precipitant Deciſion, "to the diſadvantage of Truth; I only wiſh "you would not delay at all on my ac- "count.

8. Thoſe Letters were written to me by the Abbot of *Fenelon*, betwixt the 12th of *December*, 1694. and the 26th of *January* 1695. during which time we were draw- ing up the Articles. Having read all the Writings, as well thoſe of Madam *Guyon*, as of Monſieur *Fenelon*, wherein we com- priſed the Condemnation of all the Errors we found in t'one and t'other; weighing all the Words, and endeavouring not only to reſolve all the Difficulties that appeared,

but alſo to prevent by Principles, thoſe that might ariſe afterwards. We were at firſt, after the reading of the Writings, for Converſation by word of Mouth; but we feared leſt by bringing things to a Diſpute, we ſhould ſooner exaſperate, than be able to inſtruct a Perſon whom God was pleaſ- to lead into a better Way, which was that of an Abſolute Submiſſion. He wrote thus himſelf to us, in a Letter I have yet by me: "Spare your ſelves the trouble of "entring upon that Diſcuſſion: Take the "thing in groſs, and begin by ſuppoſing "that I have miſtaken my ſelf in my Cita- "tions. I forſake them all; I don't pre- "tend either to underſtand Greek, or to "make fine Arguments upon Paſſages: I "inſiſt only upon thoſe that you think may "deſerve ſome regard: Pronounce my Judg- "ment according to thoſe, and give a De- "ciſion upon the eſſential Points; after "which, the remaining part will be of "little moment. By this it may be perceiv- ed, that we had declared our ſelves enough upon his Writings. He had explained him- ſelf therein ſo thoroughly, that we per- fectly comprehended his Sentiments. We met every day; we agreed ſo well on the Point, that there was no need of a long Diſcourſe. Notwithſtanding, we carefully collected what the Abbot of *Fenelon* had told us at the beginning, and what he ſpoke upon

upon occaſion. We dealt plainly, as is uſual among Friends, without taking any advantage one of another; and ſo much the more, becauſe we our ſelves, whom they took for Arbitrators, had no other Authority over the Abbot of *Fenelon* than what he himſelf gave us. It ſeem'd that God made his Heart ſenſible of the Way we were to follow, in order to reclaim him gently, without offedning ſo fine and acute a Spirit. The Examinaution laſted long: It is true, the Neceſſities of our Dioceſſes cauſed ſome interruption to our Conferences. As to the Abbot of *Fenelon*, we had rather not to have given him any trouble at all about his Opinions, than to ſeem to have condemned him raſhly, and before we had heard all his defences. It was ſomething of a Blow given to them, to hold them as ſupicious, and to ſubject them to Examination. The Abbot of *Fenelon* had reaſon indeed to tell us, That after all, we knew not his Opinions any other way but by himſelf. As he could have conceal'd them from us, ſo the freedom wherewith he diſcover'd them, was to us a mark of his docible temper; and we concealed them ſo much the more carefully, the more freely he diſcover'd them to us.

9. So that during all the time we three treated of that Affair with him, that is, for Eight or Ten Months, the Secret was no leſs

impenetrable than it had been during the time that I alone was upon it. It muſt be confeſs'd here, that the leaſt whiſper to the King, of the Abbot *de Fenelon*'s favouring M. *Guyon* and her Doctrine, would have produced ſtrange effects in the Mind of a Prince ſo Religious, ſo nice as to mattets of Faith, and ſo circumſpect in filling up the great Places of the Church; and the leaſt that this Abbot muſt have expected from it, had been an unavoidable excluſion from all Dignities. But we did not ſo much as ſuſpect (at leaſt for my part I own it) that any thing was to be feared from a Man, whoſe return was thought ſo ſure, his Mind ſo docible, and his Intentions ſo upright; and whether it were by Reaſon, or prepoſſeſſion; or if you will, through Error: (For I rather here make a publick Confeſſion, than ſeek to defend my ſelf) I thought the Inſtruction of the Princes of *France* in too good a hand, not to do, on this occaſion, whatever might conduce to the keeping of ſo important a Truſt therein.

10. I carried that Confidence to the higheſt pitch, as will be known by the following Diſcourſe. It was the Will of God, perhaps to humble me: And perhaps alſo, I ſin'd by putting too much confidence in the Knowledge I believ'd a Man endowed with; or elſe, that in reality, I thought

I might put confidence in the ſtrength of Truth, and power of Grace; I ſpoke with too much aſſurance of a thing that ſurpaſſed my Power: However we acted upon that ground, and as we were labouring to reclaim a Friend, ſo we applyed our ſelves with a ſcrupulous regard to manage his precious Reputation.

11. It was this that inſpired us with the Deſign you ſhall hear of preſently. We thought our ſelves obliged, in order to ſet bounds to his Thoughts, to reſtrict him by ſome thing under his hand; but, at the ſame time, we propoſed to our ſelves, in order to avoid making him look like one that retracted., to have him ſign with us as an Aſſociate in our Deliberations. We had no other deſign in any reſpect, but how to ſave ſuch a Friend; and we were unanimouſly agreed for his Advantage.

12. A little while after, he was named to the Archbiſhoprick of *Cambray*. We applauded the Choice, as did every body elſe, and he continu'd nevertheleſs in that way of ſubmiſſion God put him in: The higher he was to be raiſed upon the Candleſtick, the more I thought he ſhould attain to that great ſplendor, and to the grace of the Epiſcopal State, through the humble compliance we ſaw in him. So we continued the forming of our Sentence;

and he of his own accord begg'd it of us with the ſame humility. The Four and Thirty Articles that were drawn up at *Iſſy* in our private Conferences, Monſiur *de Chaalons* and I, preſented to the new Prelate in my Apartment at *Verſailles*. The Archbiſhop of *Paris* has expreſſed in his Anſwer to the Archbiſhop of *Cambray*, how uneaſie he was in reading it. We told him without diſputing, with an Epiſcopal ſincerity, how he ought to diſpoſe of the Writings he had ſent us in ſo great numbers; he ſaid not a word; and notwithſtanding the reluctancy he had ſhewed, he offer'd that very moment, to ſign the Articles meerly out of obedience. We thought it more fit to put them into his hands, that he might peruſe them ſome time. Tho' they went to the quick, or rather indeed overthrew the Foundation of the new way of Prayer; yet their Principles being clear, we thought that the Abbot of *Fenelon* would not contradict them, when once he underſtood them. He brought us ſome reſtrictions to every Article, which eluded all the ſtrength of them; and the ambiguity thereof did not only render them uſeleſs, but alſo dangerous; we did not think fit to admit them. My Lord of *Cambray* yielded, and the Articles were Signed at *Iſſy*, at M. *Tronſons*, the 10th of *March*, 1695.

13. When

13. When the Archbiſhop of *Cambray* ſays in his Anſwer to our Declaration, that he drew up the Articles with us; I am ſorry he has forgotten thoſe holy Diſpoſitions God had then put him into. It has been ſeen by the Letters he wrote, during the time we were buſie in drawing thoſe Articles, that he begg'd a Deciſion without Arguments. If we came to be of that Opinion. I deſire thoſe that read this, not to impute it to any haughtineſs or diſdain. God forbid! on any other occaſion we would have accounted it an honour to deliberate with a Man of ſo much Light and Merit, who was moreover going to be received into our Epiſcopal Body, but at that time God ſhewed him another way; which was, that he muſt obey without examining. Men muſt be led in the Path which it pleaſes God to open unto them, and by the Diſpoſition his grace puts into their Hearts. Therefore the firſt time M. *de Cambray* ſpoke of our Thirty Four Articles, (which was in the Advertiſement of the Book of the *Maxims of the Saints*) he mentions only two Prelates, Monſieur *de Chaalous* and I, that had drawn them up, without thinking then that he ſhould name himſelf as one of the Authors. He remember'd the diſpoſition of Mind we were all in when we ſign'd. Thus you have an Account of the little Myſtery we

were put upon meerly in regard to his Advantage. *I* hear his Friends give out, that this was as a ſecret of Confeſſion among us, which he would not diſcover, and that we have revealed it. Never any ſuch thing came into our thoughts, nor did we imagin any other Secret but that only of having a regard to his Honour, and of his retractation under a more ſpecious Title. If he had not declared himſelf too much in his Book, and then forced our ſilence, that Secret ſhould ſtill have lain in Darkneſs.

We have ſeen how in one of his Letters he offer'd to make a general Confeſſion to me; he well knows that I never accepted that offer. Whatever could have relation to Secrets of that nature, upon his inward diſpoſition, is forgotten, and will never be call'd in queſtion. The Archbiſhop of *Cambray* inſinuates in ſome of his Writings, that I made nice Exceptions to ſome of his Reſtrictions, and that the Archbiſhop of *Paris* took me up ſharply for it. We have then both of us forgotten it, ſince we have no Idea of it left in our Minds: We were all along ſo unanimous, that we never had any occaſion to perſwade one another, and being wholly guided by the ſame Spirit of Tradition, we were all the time of one and the ſame mind.

14. The

14. The Archbiſhop of *Cambray* continued ſo ſtedfaſt in the ſpirit of ſubmiſſion God had put him into, that, having deſir'd me to Conſecrate him, two days before that divine Formality, kneeling and kiſſing the Hand that was to Conſecrate him, he took it to witneſs that he would never entertain any other Doctrine but mine. I was cordial, and I dare ſay it, more at his Devotion than he was at mine. But I received that ſubmiſſion as I had done all others of the ſame nature, which are ſtill to be ſeen in his Letters. My Age, my being older in Orders than he, the ſimplicity of my Sentiments conformable to thoſe of the Church, and the Perſon I was to act, gave me that confidence. M. *de Chaalons* was deſired to be one of the Aſſiſtants in the Ceremony, and we thought we ſhould give the Church a Prelate, of the ſame mind with thoſe that Conſecrated him.

15. I don't believe that M. *de Cambray* will forget this praiſe-worthy Circumſtance of his ſubmiſſion. After the ſigning of the Articles, and about the time of his Conſecration, he deſir'd me to keep, at leaſt ſome of his Writings, to ſerve as an Evidence againſt him, if ever he ſhould ſtray from our Sentiments. I was far from that ſpirit of miſtruſt. *No Sir*, ſaid I, *I will never uſe any other precaution with you than to take your word.* I gave back

back all the Papers as they were given me, not keeping ſo much as one, nor any other thing except my extracts for a memorandum of the Errors I was to confute, without naming the Author. As for the Letters that belonged to me, I kept ſome of them as has been ſeen, rather for my comfort, than that I believed I ſhould ever have need of them, except perhaps for M. *de Cambray*, to put him in mind of his holy Submiſſions, in caſe he ſhould be tempted to forget them; that they are now publiſhed, is really owing to pure Neceſſity, which compelled me to ſpeak more than I would. The proteſtation he made to me a little before his Conſecration, ſhould alſo have been kept in ſilence as well as the reſt, if it had not come to the King's Ears, that advantage was made of it, and that they made as if I confirmed the Doctrine of the Book of the *Maxims of the Saints*, becauſe I had Conſecrated the Author.

16. A little before the Publiſhing of that Book, an Affair happen'd that gave me a great deal of Trouble. In my Paſtoral Inſtructions of the 16th of *April*, 1695, I had promiſed a larger one to explain our Articles, and I deſired the Archbiſhop of *Cambray* to join his Approbation to that of M. *de Chaalons*, then promoted to the See of *Paris*, and to that of

of M. *de Chartres*, for the Book I deſign'd for that Explication. Seeing we are to name here the Biſhop of *Chartres*, I muſt take notice he was the firſt of the Biſhops of that neighbourhood, who diſcover'd the evil Effects of the Books and Conduct of Madam *Guyon*. The Conſequences of that Affair made us concur together in many things; as for the Archbiſhop of *Paris*, I was ſo much the more obliged to ſupport my ſelf by his Authority, becauſe for the good of our Province, he was become the Chief of it. I thought alſo, it was for the publick Edification, that our unanimity with M. *de Cambray* ſhould be known more and more every where. I put my Book, in Manuſcript, into the Hands of that Biſhop: I expected his Exceptions, and to correct my ſelf according to his Advice: I found in my ſelf, I thought, the ſame compliance for him that he had ſhewed to me before his Conſecration: But about three Weeks after, his Approbation was refuſed me, and that too for ſuch a Reaſon as was far from my being able to foreſee. A Friend to us both gave me, in the Gallery of *Verſailles*, a Letter of Credentials from the Archbiſhop of *Cambray*, who was in his Dioceſe. Upon which I was given to underſtand, that that Prelate could not enter into the Approbation

tion of my Book, becauſe I therein condemned Madam *Guyon*, whom he could not condemn.

17. It was in vain for me to repreſent unto that Friend the Incovenience that M. *de Cambray* would fall into. *What!* it *will appear*, ſaid I, *that to ſuſtain M.* Guyon, *he diſunites himſelf from his Brethren? then all the World will ſee that he is her Protector; the ſuſpicion wherewith he was diſhonoured abroad, will now be found a certainty? What becomes of thoſe fine Diſcourſes we ſo often had of M.* de Cambray, *and which he and his Friends ſpread abroad; as that he was ſo far from being concerned in the Books of that Woman, that he was ready to condemn them if it were neceſſary? Now that ſhe had condemned them her ſelf; that ſhe had, before me, ſubſcribed the Condemnation of them, together with the Evil Doctrine contained in them; would he countenance them more than her ſelf? In what amazement will the World be, to find at the head of my Book, the Approbation of the Archbiſhop of* Paris, *and of the Biſhop of* Chartres, *without his? Was not that the way to make the ſigns of his Diviſion from his Brethren manifeſt? his Conſecrators, his moſt intimate Friends? What Scandal, what Reproach to his Name? Of what Books would he become*

come the Martyr? why would he bereave the People of the comfort of seeing in the Approbation of that Prelate, the solemn Testimony of our unanimity? All these Reasons had no effect; my Manuscript was restored to me again, having staid three whole Weeks in the hands of M. *de Cambray*. The Friend that had taken upon him to give it me again, said he had kept it for most part of the time himself, and that M. *de Cambray* had it but few days, and gave it back without having read much of it. I wrote a few Lines to that Prelate, intimating to him my just Fears. I received an Answer that signifi'd nothing, and then he had begun to prepare what you shall see afterwards.

18. You would perhaps know beforehand what was become of M. *Guyon*. She had desired to be received into my Diocese, in order to be there instructed. She was six Months in the Holy Convent of the Damsels of St. *Mary*, upon condition she should have no communication with any person whosoever, either within or without, by Letter or otherwise, save only with the Confessor I appointed her according to her Desire, and with two Nuns I had chosen, one of whom was the venerable Mother *le Picard*, a most prudent Woman, Superior of that Monastery. Seeing all her

Letters

Letters and Diſcourſes breathed out nothing but ſubmiſſion, and a blind ſubmiſſion, we could not refuſe her the uſe of the Holy Sacraments. I inſtructed her diligently; ſhe ſubſcribed the Articles where ſhe plainly ſaw they utterly condemn'd her Doctrine: I rejected her Explications, and her ſubmiſſion was pure and ſimple. A little after ſhe ſubſcribed the juſt Cenſure that M. *de Chaalons* and I publiſhed againſt her Books, and the Evil Doctrine contain'd in them, condemning them with Heart and Mouth, as if each Propoſition had been expreſly utter'd. Some of the chief of 'em were ſpecified that compriſed all the reſt, and ſhe renounced them in plain terms. The Books ſhe condemned, were the *Short Method*, and the *Song of Songs*, which were the only Printed Books ſhe owned: I would not meddle with the Manuſcripts that were not known abroad: She offer'd at every word to burn them all; but I thought that precaution needleſs, becauſe of the Copies that remain'd. So I ſatisfi'd my ſelf with forbidding her to communicate them, or to write of 'em to others; or to teach, dogmatiſe, or direct, condemning her to ſilence, and retirement as ſhe deſired. I received the Declaration ſhe made againſt the Abominations ſhe was accuſed of, preſuming

ſuming her to be innocent, as long as ſhe was not Convicted by a lawful Examination whereupon never enter'd. She asked me leave to go to the Waters of *Bourbon*; after her ſubmiſſions ſhe was free: She deſired to be received after her return from the Waters into the ſame Monaſtery, where ſhe kept her Apartment. I granted it one deſign to inſtruct, and thoroughly to convert her, without leaving her, if poſſible, not ſo much as the leaſt tincture of the Viſions and Deluſions paſt. I gave her that atteſtation her Friends ſo much bragg'd of abroad; but ſhe never durſt ſhew it, becauſe I expreſly ſpecified therein, that Account of the Declarations and Submiſſions of M. *Guyon*, which we had by us, ſubſcribed by her own Hand; and of the Prohibitions accepted by her with ſubmiſſion, neither to Write, Teach, nor Dogmatiſe in the Church, nor to ſpread abroad her Printed Books, or Manuſcripts, nor to lead People into the way of her ſilent Prayer, or otherwiſe: I was ſatisfied with her Conduct, and had continu'd her in the participation of the Holy Sacraments, wherein I found her. This Atteſtation was dated the Firſt of *July*, 1695. I ſet out the next day for *Paris*, where we were to adviſe what courſe we ſhould take concerning her for the future: I

ſhall

ſhall not recount how ſhe went off before the day I had fixed for her departure, nor how ſhe ſince abſconded her ſelf; how ſhe was taken again, and convicted of ſeveral things contrary to what ſhe had ſigned. What I cannot conceal is, that ſhe ſet up always for a Propheteſs; I have in her Writings ſign'd with her own hand, that God had put into her diſpoſal the life of ſuch as oppoſe themſelves to her Viſions: She has made Prelates and Archbiſhops, far different from thoſe the Holy Ghoſt hath choſen: She has alſo made ſuch Predictions as would ſtrike horror into thoſe that hear them. You have already ſeen what ſhe had foretold as to the Protection of her *Silent Prayer* by the King himſelf: She has ſince given out, that after what ſhe calls Perſecution, her Prayers would ſpring up again under a Child: The Prophecy has been taken notice of to that Auguſt Infant, without making any Impreſſion upon his Mind. God forbid I ſhould accuſe M. *de Cambray*, nor the wiſe Heads that are about that lovely Prince, of the Diſcourſes that have been made to him concerning it; but there are amongſt all Parties, People of outragious tempers, who ſpeak without meaſure or aim, and that ſort of People ſpread Reports abroad, that the times will change, and thus they frighten the ſimple.

You

You ſee then plainly, the Reaſons I have to write thoſe Circumſtances: You ſee in whoſe preſence it is I write them, and why, at laſt, I make a Woma nknown, who is at preſent a cauſe of Diviſions in the Church.

14. M. *de Cambray*, during the time of our examination, ſpoke of her in different manners; he has often frighten'd us, when he ſaid to two or three of us together, that he had learnt more from her than from all the Doctors together; and at other times he comforted us, ſaying, he was ſo far from approving her Books, that he was rather ready to condemn them, if it were thought neceſſary in the leaſt; I doubted no more of his Converſion upon this point than upon the reſt; and ſeeking nothing elſe but to convince throughly of his Errors a Man of parts, by a method ſo much the more ſincere as it was meek, and without compulſion: I wiſhed he might come, of his own accord, to himſelf again, as it were from a ſhort fit of giddineſs; and we thought fit to defer the propoſing to him the expreſs condemnation of the Books of that Woman, 'till ſuch time as he could do it without reluctancy. Thus you have an Account of thoſe unmerciful Men, and of thoſe Perſons that envied the glory of M. *de Cam-*

bray; thoſe that had a mind to ruin him; that have carried their ſeverity ſo far, as *it's impoſſible the relation of it can find Belief amongſt Men.* Let the time at leaſt be inſtanc'd when that madneſs ſeiz'd us. They might well have found fault that we ſpared him too much, ſhew'd him too much meekneſs, and were guilty of too much compliance: Let it be ſo, and I will own it; and, to ſpeak only of my ſelf, that I carried my Confidence, the love of Peace, and that benign Charity which ſuſpects no evil, too far; hitherto it remains at leaſt an uncontroverted Truth, That the Archbiſhop of *Cambray* diſunited himſelf from his Brethren, to maintain Madam *Guyon* againſt them.

Sect. IV. *M. de* Cambray's *Excuſes for refuſing me his approbation.*

1. That Prelate well foreſaw the inconvenience I had intimated to his Friend, to whom he gave the Charge of his credential Letter; and here I ſhall give you what he writ with his own hand, to the Perſon in the World before whom de deſir'd moſt to clear himſelf: I ſhall relate the whole without retrenching one word: Let the Reader be attentive to it, and therein ſee the true cauſe of all the Troubles of the Church: The Writing begins thus.

2. When M. *de Meaux* propoſed to me, that

that I ſhould approve of his Book, I teſtified to him with all imaginable tenderneſs, that I ſhould be very glad to give that publick mark of my conformity in Opinion with a Prelate, whom I have lookt upon from my Youth up, as my Maſter in the Science of Religion. I offer'd to go to *Germigny*, to draw up with him my Approbation. I ſaid, at the ſame time, to my Lords of *Paris* and *Chartres*, and to Monſieur *Tronſon*, that I ſaw no ſhadow of difficulty between M. *de Meaux* and me, as to the Point of Doctrine. But that if he would attack Madam *Guyon* perſonally, I could not approve of it. This is what I have declar'd ſix Months ago. I never knew any thing of it more than what follows.

3. M. *de Meaux* gave me lately a Book to be examin'd; at the opening of the Packet, I found that they were full of perſonal Confutation: I preſently acquainted My Lords of *Paris* and *Chartres*, and M. *Tronſon*, with the hardſhip that M. *de Meaux* put upon me.

4. Let us explain whether he takes for perſonal Confutation, the Condemnation of the Perſon: I did not ſo much as once think of condemning the Perſon of Madam *Guyon*, who had ſubmitted her ſelf. If he calls the Confutation of her Book a

perſonal Confutation, it was not then her Perſon, but her Book he has a mind to defend. He goes on,

5. "They did not fail to tell me, that "I might condemn the Books of Madam "*Guyon*, without defaming her Perſon, or "doing my ſelf an injury: But I conjure "them that ſpeak ſo, to weigh, as before "God, the Reaſon I am about to preſent "to them; the Errors imputed to Madam "*Guyon* are not to be excuſed by the Ig-"norance of her Sex; there is no ruſtick "Woman, tho' never ſo clowniſh, but "would preſently abhor what they will "have her to have taught: The thing in "queſtion is not a remote and ſubtil con-"ſequence, which might, contrary to her "intention, be drawn from her ſpeculative "Principles, and from ſome of her Ex-"preſſions; but the queſtion is, whether "it be a diabolical Deſign, as they ſay, "which is the Soul of all her Books; that "it is a monſtrous Syſtem which has a "connexion in all its Parts, and which "upholds it ſelf with great Art from one "end to the other. Theſe are not ob-"ſcure Conſequences that may have not "been foreſeen by the Author; but rather "the formal and ſole aim of all her Sy-"ſteme. It is clear, ſay they, and it would "be want of ſincerity in any body to deny "it,

"it; that Madam *Guyon* hath writ only "with a deſign to ruin, as an imperfecti- "on, all the explicite Faith of the Attri- "butes of the Divine Perſons; of the "Myſteries of Jeſus Chriſt, and of his Hu- "manity: She would diſpenſe with the "ſenſible Worſhip of Chriſtians, and with "all diſtinct invocation of our only Me- "diator. She pretends to deſtroy in the "Faithful all the interior Life, and all "real Prayer, by ſuppreſſing all the diſtinct "Acts which Chriſt and his Apoſtles have "commanded, by bringing Souls for ever "to an idle quietneſs, which ſhuts out e- "very Thought of the Underſtanding, and "every motion of the Will. She main- "tains, that when a Perſon has once done an "Act of Faith, and of Love, that Act ſub- "ſiſts perpetually during the whole Life, "without ever having need of being re- "newed; that they are always in God, "without thinking of him; and that they "muſt take heed not to reiterate that "Act. She leaves to Chriſtians nothing "but a brutiſh and impious indifferency "betwixt Vice and Virtue, betwixt the e- "ternal hatred of God and his eternal "love, for which we ought to believe that "every one of us has been created. She "forbids, as unfaithfulneſs, all real re- "ſiſtance to the moſt abominable Temp-

" tations: She would have it believed,
" that in a certain ſtate of Perfection,
" whereunto ſhe ſpeedily raiſes Souls, there
" is no Concupiſcence, that they cannot
" ſin, that they are infallible, and enjoy
" the ſame Peace that the Bleſſed do in
" Heaven: That, laſtly, what one does
" without reflection, with facility, and by
" the inclination of the Heart, is done
" paſſively, and by pure Inſpiration. This
" Inſpiration which ſhe aſcribes to her ſelf,
" and her Followers, is not the common
" Inſpiration of the Juſt, it is a Prophe-
" tick one; it includes an Apoſtolick Au-
" thority, above all the written Laws:
" She eſtabliſhes a ſecret Tradition upon
" ſuch a foundation as overthrows the u-
" niverſal Tradition of the Church. I main-
" tain there is no ignorance how groſs ſoe-
" ver, that can excuſe a Perſon who ad-
" vances ſo many monſtrous Maxims: They
" aſſure us nevertheleſs, that Madam *Guyon*
" has written nothing but to raiſe the
" credit of that damnable ſpirituality, and
" to procure the practice thereof. This is
" the ſole aim of her Works; take away
" that, you take away all: She could think
" on nothing elſe. Then the manifeſt A-
" bomination of her Writings, renders her
" Perſon manifeſtly abominable; I cannot
" then ſeparate her Perſon from her Wri-
" tings.

6. The

6. The manner after which M. *de Cambray* charges things here, he ſeems to have had a deſign to frighten himſelf, and to delude the Reader, without examining whether I impute all thoſe Errors to Madam *Guyon*, or part only, and the reſt to other Authors; there is but this one word to be conſider'd. If we ſuppoſe that this Lady perſiſts in her Errors what ever they be; it is true, that her Perſon is abominable: If on the contrary ſhe humble her ſelf; if ſhe ſubſcribe the Cenſures which reject that Doctrine, and her Books wherein ſhe owns it is contained; if ſhe condemns her Book, there is then nothing but her Book that remains to be condemned; and through her humility, if ſincere, and that ſhe perſiſts therein, her Perſon is become innocent, and may even become holy through her Repentance. There was reaſon then, to tell M. *de Cambray*, that he might have approved of my Book, without blaming M. *Guyon*, whom I ſuppoſed penitent, and againſt whom I ſaid not a word; and unleſs it be ſuppoſed that her Repentance was feign'd, and that ſhe was return'd again to her Vomit, M. *de Cambray* was unjuſt to repreſent her Perſon as abominable by my Book, and to refuſe his Approbation to it, upon that vain pretext.

7. It is in this place that he recounts what has been tranſcribed before word by word; that he does not comprehend M. *de Meaux*, who on the one hand admits M. *Guyon* to receive the Communion, and on the other condemns her ſo ſeverely. "As for me, *continues he*, if I believed "what M. *de Meaux* believes, touching "Madam *Guyon*'s Book; and by a neceſ-"ſary conſequence of her Perſon, I ſhould "have thought, notwithſtanding my friend-"ſhip to her, I was bound in Conſcience "to make her own, and formally recant "in the face of the whole Church, the "Errors ſhe had ſo manifeſtly taught in "all her Writings.

8. "Nay, I am of Opinion, that the Se-"cular power ſhould go farther; what is "more worthy of the Flames than a Mon-"ſter? who, under a ſpecious ſpirituality, "aims only at the eſtabliſhing Fanaticiſm "and Impurity? who overthrows the Di-"vine Law, who looks upon all Vir-"tues as ſo many imperfections; who "turns into Proofs, and all Imperfections Vi-"ces; who leaves neither ſubordination, "nor Rule in Humane Society; who by "the Principle of the Secret authoriſes "all manner of Hypocriſie and Lying; "laſtly, who leaves no certain Remedy "againſt ſo may Evils? All Religion ſet aſide,

" aſide, the Civil Government alone is ſuf-
" ficient to inflict the laſt puniſhment upon
" ſo peſtiferous a Perſon. It is then certain,
" that if that Woman had a Deſign to eſta-
" bliſh that damnable Syſtem, ſhe ſhould have
" been burnt inſtead of being diſmiſt; as it
" is manifeſt that M. *de Meaux* has done,
" after he had given her the Communion
" frequently, and an authentick atteſtation,
" without her having recanted her Errors.
If then ſhe has recanted them, if ſhe has repented, if ſhe has deteſted the impurities, and ſeveral other Exceſſes you ſay they aſcribe to her? If you falſely ſuppoſe that ſhe is charged with them, there is not ſo much as a Deſign to accuſe her? if ſhe be reputed innocent of all what ſhe is not found to be convicted of by Evidence? if they do not ſo much as think upon that Examination which was not then ripe, and which was not the queſtion in hand, but only the Errors of which really ſhe was lawfully convicted; and which ſhe rejected by an authentick Act with the Books that contained them, would you deliver her into the hands of Juſtice? would you burn her? do you conſider well what is required of the meekneſs of our Miniſtry? are we not the Servants of him that ſays; *I deſire not the death of the ſinner*? When St. *John* and St. *James* would have com-

commanded Fire to come down from Heaven; is it not to us, that Jeſus Chriſt ſpeaks in the Perſons of thoſe two Apoſtles: *Ye do not know of what Spirits ye are?* Is it not enough to be unmerciful towards Errors, and to condemn the Books that contain them? but muſt we throw into deſpair, a Woman that condemns both her Errors and her Books? ought we not to preſume that ſhe is ſincere, as long as there appears no Acts of her to the contrary? and did not her preſumed ſincerity deſerve ſome indulgence in regard of her Perſon? One would really think you to be tranſported with Paſſion, if you ſhould carry your Zeal to that exceſs; and he is to be accounted ſo, who maintains that a Book muſt not be condemned without judging the Author of it worthy of the Fire, even when the Author himſelf condemns his Book. "As for me, "*continues M.* de Cambray, I could not ap- "prove of the Book wherein M. *de Meaux* "aſcribes to that Woman ſo horrible a "Syſtem in all its parts, without defaming "my ſelf, and doing her an irreparable "wrong. The Reaſon is thus: I have ſeen "her often: I had her in eſteem: I ſuf- "fer'd her to be eſteemed by illuſtrious Per- "ſons, whoſe Reputation was dear to the "Church, and who had confidence in me. "I neither could, nor ought to have been

ignorant

" ignorant of her Writings; tho I have not
" examined them all at the time, at leaſt I
" knew ſo much of them as induced me to
" ſuſpect her, and to examin her with all
" rigor. I have done it more diligently
" than her Examinators could do it, for ſhe
" was much more free, more in her natural
" diſpoſition, more open with me in a time
" ſhe had nothing to be afraid of: I made
" her often explain her Mind as to the things
" now in diſpute. I have compelled her to
" explain to me the force of each Term of
" that myſtical Language ſhe uſed in her
" Writings. I ſaw plainly upon every occa-
" ſion, that ſhe underſtood them in a moſt
" innocent and moſt catholick Senſe. I have
" alſo been willing to examin the particu-
" lars both of her Practice, and the Counſels
" ſhe gave to the moſt ignorant and leaſt
" ſuſpicious Perſons. I never met with any
" part of theſe Infernal Maxims imputed to
" her; could I then in conſcience impute
" them to her by my approbation, and give
" her the laſt ſtroak towards her defama-
" tion, after having ſeen ſo narrowly and
" ſo plainly into her innocence.

10. This is certainly to anſwer ſtoutly for Madam *Guyon*: Here's fine words, but very vain; for there is but one word to determine all this; that is, that they ſhould, without heſitation, have approved in my Book,

Book, the condemnation of thoſe of Madam *Guyon*, if I took the ſenſe of 'em well; and if I impoſed upon her, M. *de Cambray* could not avoid entring with me upon that Examination, unleſs he were, as it appears now he is, too much reſolved to defend both that Woman and her Books, at what rate ſoever againſt his Brethren.

11. Let us then ſpeak the truth: He well knew in his Conſcience that I imputed nothing to him but what was true, and therefore he continues in this manner: "That o-"thers who only know her Writings, take "them in a rigorous ſenſe; let them do ſo, "I do not defend nor excuſe neither her "Perſon nor her Writings; and is not this "much to one that knows what I know? As "for me I ought, in juſtice, to judge of the "Senſe of her Writings by her Sentiments, "which I know to the full, and not of her "Opinions by the rigorous ſenſe they put "upon her Expreſſions, and which never "came into her mind; if I did otherwiſe, "I ſhould perfectly convince the Publick, "that ſhe deſerves to be burnt. Thus you "ſee my Rule is for Juſtice and Truth; let "us now come to decency.

12. All that Rule of Juſtice is grounded upon this falſe Maxim, that ſhe deſerved the Fire, notwithſtanding her having given an abhorrence in Writing of the Errors ſhe was convinced

convinced of, and of ſuch as followed from the natural ſenſe of her words. Beſides, it is very certain, that her Books and her Doctrine had ſcandalized the whole Church: *Rome* her ſelf had declared her Sentiments, and ſo many Prelates in *France* and other Places, had followed her Example, that it was impoſſible to diſſemble any longer the miſchievous Effects of thoſe Books, and the Scandal given thereby over all the World. Notwithſtanding M. *de Cambray*, who had given them for a Rule to ſuch as had confidence in him, will not to this very Day retract them. And leaſt he ſhould condemn them, he breaks all meaſures with his Brethren; and yet he is not willing we ſhould ſee his bigotted conceit of thoſe Books: What follows will make it appear much better. At preſent it ſuffices to take notice of two things that reſult from his Diſcourſe: The one is, That he ſuffers *Madam* Guyon *to be eſteemed by illuſtrious Perſons, whoſe reputation is dear to the Church, and who had confidence in him.* He adds: *I neither could nor ought to have been ignorant of her Writings*: It is then by her Writings, that he allows her to be eſteemed of by Perſons truly illuſtrious, *who had confidence in him*; in a word, whom he guided. They eſteemed Madam *Guyon* and her Writings, with the approbation of M. *de Cambray*, then

then the Abbot de *Fenelon*: The method of Prayer he adviſed them to, was that which M. *Guyon* taught in her Book which he allow'd them to eſteem tegether with her Perſon. *It is juſt*, as he ſays, *to preſerve the Reputation of thoſe Illuſtrious Perſons, who are dear unto the Church*, which we never ſo much as thought once to attack it. But who can deny that M. *de Cambray* was obliged to diſabuſe thoſe illuſtrious Perſons of the eſteem he had given them (or allow'd 'em to have if you will) of Madam *Guyon* and her Books? the thing then in queſtion is not at their Reputation, which was protected by the authority of M. of *Cambray*: Our buſineſs is to know whether M. *de Cambray* himſelf would not too much preſerve his own Reputation in their Minds, and in the Minds of ſo many others who knew how he recommended M. *Guyon*, to ſuch as put confidence in his Conduct: Whether he would not too much ſave the Approbation he had given of Books ſo pernicious, and diſlik'd wherever they appear'd. This is what M. *de Cambray* cannot excuſe himſelf from, after his Confeſſion juſt now mention'd. Seeing by that in the ſecond place, it now appears, That he endeavours to this day to maintain thoſe Books, and that he finds nothing dubious in them, but that myſtical Language Madam *Guyon*

Guyon uſes in her Writings. Is this a myſtical Language, when ſhe has ſaid in her *Short Method*, that the act of giving up one's ſelf, being once perform'd, ought never to be reiterated: Is this a myſtical Language, when ſhe reduces to the inferior ſort of Contemplation, that of the particular Attributes, and of the Divine Perſons, without excepting Jeſus Chriſt himſelf: Is that a myſtical Language, to ſuppreſs all Deſire, even of our Salvation, and of Heavenly Joys, only out of a deſire to reſt upon the Will of God, either known or unknown, either for our own Salvation and that of others, or for our Damnation. What is afterwards drawn out of her *Short Method*, and interpretation of the *Song* in the Book of the ſorts of Prayer, tho' it be no leſs pernicious, is, according to M. *de C.* a myſtical Language.

It is true indeed, but this myſtical Language is that of the falſe myſticks of our Days: Of *Falconi*, *Molino*'s, and *Malavals*, all condemdemned Authors; but not that of any approved Myſtick. You ſee how M. de *Cambray* excuſes the Books of M. *Guyon*. To take what has been juſt now recited, and whatever is of the ſame nature in the literal Senſe, and according to the Conſequence of the Diſcourſe, is in the Senſe of that Prelate, rigorous and ſevere, tho' it be the natural ſenſe of 'em, and that which he endeavours to excuſe, in order that thoſe pernicious Books might

might remain authoriſed, tho' he knows in his Conſcience, that he is not able to juſtifie them; and therefore to ſave them, he has recourſe to that abſurd method of judging of the ſenſe of a Book, by the particular Knowledge he has of the Sentiments of the Author, and not of the Sentiments of an Author by the words of his Book, to this end are all the fine Excuſes of M. *de Cambray* directed. But laſtly, this rigorous ſenſe, as he calls it, is that which aſtoniſh'd and ſcandaliz'd all Chriſtendom: And to Anſwer ſo boldly for Madam *Guyon*, that ſuch things never came into her Thoughts, is another bold ſtroke of judging of her Words by her Thoughts, and not of her Thoughts by her Words; this is always to open the Door to the groſſeſt of Equivocations, and to furniſh Excuſes for the moſt pernicious of Books.

14. It is true indeed, that to this very day M. *de Cambray* makes uſe of this method; he would have us divine what were his Sentiments in his Book of Maxims, tho' he hath not ſo much as ſaid one word of them; and we muſt not wonder that, after having juſtified Madam *Guyon* by ſo falſe a Doctrine, as that we have juſt now heard, he ſhould alſo make uſe of it to juſtifie himſelf. But let us come to what he adds upon decency

15. I

15. "I have known her: I could not be "ignorant of her Writings, I ought certainly "to know her Sentiments, I being a Prieſt, "a Tutor to Princes, and having applied my "ſelf from my Youth to a continual Study of "Doctrine, ought to have ſeen what is ma- "niſeſt. I muſt then, if it be ſo, have at "leaſt tolerated that impious Syſtem? which "is the thing that makes me guilty of Error, "and covers me with Eternal Confuſion. All "our Correſpondence has alſo been held up- "on that abominable Spirituality, where- "with, as they ſay, ſhe has filled her Books, "and which is the Soul of all her Diſcour- "ſes. And in owning all theſe things by my "Approbation, I render my ſelf infinitely "more unexcuſable than M. *Guyon*. That "which will appear at firſt ſight to the Read- "er, is, that I have been conſtrain'd to ſub- "ſcribe to the Defamation of my Friend, "whoſe Monſtrous Syſtem I could not be ig- "norant of, being manifeſt in all her Works, "according to my own Confeſſion. So that "my Sentence ſhould be pronounced and "ſigned by my ſelf, at the Head of M. *de* "*Meaux*'s Book; where that Syſtem is ſet "off with all imaginable Horror. I main- "tain it, that ſuch a Daſh of my Pen given "againſt my Conſcience, out of a baſe Policy, "would for ever render me infamous and un- "worthy of my Miniſtry.

16. "You ſee nevertheleſs, what theſe "moſt wiſe and affectionate Perſons towards "me, have deſired and prepared againſt me

" by a deep Contrivance. It is then to ſe-
" cure my Reputation, that they would have
" me ſign, that my Friend deſerves to be
" burnt with all her Writings, for a damna-
" ble Spirituality, which is the ſole Tye of
" our Friendſhip. But further, how muſt I
" explain my ſelf thereupon? Muſt it be
" freely according to my Thoughts, and in
" a Book wherein I ſhall have opportunity
" to ſpeak at large? No, I muſt be treated
" like a Man that is dumb and confounded;
" they will hold my Pen, they will conſtrain
" me to explain my ſelf in the Works of
" another Man; by a ſimple Approbation I
" muſt own, that my Friend is manifeſtly a
" Monſter upon the Earth, and the Poiſon of
" her Writings, can proceed from no where
" but out of her Heart. Thus you ſee, what
" my beſt Friends have contriv'd for my Ho-
" nour. If the moſt cruel Enemies would
" have ſet Snares to catch me, is not this
" exactly the thing that they ſhould have
" demanded of me?

17. What does he not think, that amidſt his Excuſes, every one that reads them anſwers him? No, your Friend deſerved not to be burnt with her Books, ſeeing ſhe condemned them. Your Friend was not a Monſter upon Earth, but an ignorant Woman, who being dazled with a ſpecious pretext of Spirituality, deceived by her Directors, applauded by a Man of your Figure, has condemned her Error, when Care was taken to inſtruct her. This Confeſſion could not but

edifie

edifie the Church, and wean from her Books thoſe that have been ſeduced by them: M. *de Cambray* had nothing elſe to do, but to approve ſo juſt a Conduct, had not an unreaſonable fear that he ſhould defame his Friend and himſelf, ſtuck too much in his Stomach. What he calls a Defaming his Friend, is to underſtand her Books in their natural Meaning, as his Brethren did; and as every Body elſe did that condemn'd them. He would not have his Friends perceive, that he had put ſo bad a Book into their Hands; this is what he calls Defaming himſelf: And now we ſhall have cauſe of Wonder, to ſee him retreat ſo many Steps backwards, without being willing to own it; he fears too much, not to defame himſelf, but to own a Fault. This is not to defame himſelf, but on the contrary to honour himſelf, and repair his wounded Reputation. Was it ſo great a Misfortune, to have been deceived by a Female Friend? M. *de Cambray* is to this very day, careful to ſpread abroad at *Rome*, that he hardly knows M. *Guyon*: What Conduct is this? at *Rome* he is aſham'd of this ſhe Friend, in *France* he dares not ſay that ſhe is unknown to him, and rather than ſuffer her Books to be blaſted, he anſwers and gives Security for their Doctrine, tho' already condemned by their Author.

18. What ſhall it be ſaid then? that M. *Guyon* has ſubſcribed her Condemnation by force? is that forcing her, when ſhe willingly ſubſcribed it in a Monaſtery, where ſhe had

confined her ſelf of her own Accord, in order to be there inſtructed? Is that force, to yield to the Authority of the Biſhops, whom ſhe choſe for her Teachers? But could we condemn thoſe Books more expreſly, than by ſubſcribing to their juſt and ſevere Cenſure? but this, ſay they, is to conſtrain M. *de Cambray* to own too great a Miſtake: What Remedy is there for it? It is certain, by the common Declaration of all Chriſtendom, and by the acknowledgment of M. *Guyon*, that her Spirituality ought to be condemn'd. It is certain, by the preſent Confeſſion of M. *de Cambray*, that all his Correſpondence with Madam *Guyon*, was about that Spirituality ſhe her ſelf had condemned, and that it made the only Tye of that Friendſhip ſo much boaſted of: What Anſwer can be given to ſo formal a Confeſſion? what can we ſay to them who will Object, That this Correſpondence united by ſuch Tye, was either known or not known? if it was not, M. *de Cambray* had nothiug to fear, in approving the Book of M. *de Meaux*; if it was known, that Prelate was ſo much the more obliged to declare himſelf; and there was nothing he had reaſon to fear, but holding either his Peace, or making Evaſions upon that Subject.

19. *M. de Cambray* ſeems to have foreſeen that Objection, and therefore he continues in this manner; for I Omit none of his Words; "They will be ſure to tell me, that "I ought to Love the Church more than

"my

" my Friend, and more than my own ſelf: As if the Church were in Danger, in an " Affair wherein her Doctrine is ſecur'd, and " where the thing relates to a Woman, whom " I am ready to ſuffer ſhould be defamed " for ever; Provided I have no Hand in it, " againſt my Conſcience. Yea, I would burn " my Friend with my own Hand, and my " ſelf too chearfully, rather than the Church " ſhould be in Danger. She is a poor Wo- " man, confin'd, oppreſt with Grief and " Reproaches; No body defends her, nor " excuſes her, and one is always afraid. Good God! is that nothing to the Church, to Bleſs a Seducing Book, ſpread all over the Kingdom, and further? eſpecially when he is ſuſpected to approve it? Is it nothing to the Church, to obſerve to ſet in a true light to Confute the Errors of ſuch a Book? this is what *M. de Cambray* won't hearken to. Why does he ſeparate himſelf from his Brethren, and not ſhew before the whole Church, the Conſent of the Epiſcopacy againſt a Book really ſo pernicious? A Body is always afraid, ſays *M. de Cambray*: It is well ſeen: He would have no Body to meddle with that poor Captive, whoſe Fate he deplores, and that we ſhould ſuffer a Party that has already too much over-run the World, to ſtrengthen it ſelf. To what purpoſe is it for him to ſay, *Yea, I would burn my Friend with my own Hands, I would burn my own ſelf?* Such as do burn after this manner, do it that they may burn nothing at all: Theſe are

Transported Zealots, who go beyond the Butt, to pass over the Essential Point. Burn not *M. Guyon* with your own Hand, you should be irregular in so doing: Burn not a Woman that shews she is coming to her self again; unless once more you be assured that her Recantation is not sincere: Burn not your own self; save the Persons, condemn the Error, proscribe with your fellow Bishops the pernicious Books that spread all over the World, and put an end to a Business that disturbs the Church.

20. "After all, continues *M. de Cambray*, which is most proper, either that "I should revive in the World the remembrance of my past Intimacy with her, and "acknowledge my self the most insipid Man "living, for not having seen manifest Infamies; or that I am execrable, for having "tolerated them? or that I should keep to "the last a profound Silence, as to the Writings and Person of M. *Guyon*, as one that "excuses her in his Heart, by reason she "did not perhaps know the extent of each "Expression, nor the severity wherewith "they would afterwards examine the Language of the Mysticks, upon the Experience of the Abuses that some Hypocrites "have committed upon it? Tell me truly, "which is the wisest part of these two?

21. I have nothing to do here, but to observe in one Word, *that profound silence to the last* which M. *de Cambray* promises here; it will soon be seen, what Mischief such a determined

mined Silence cauſes to the Church. After this neceſſary Remark as to the Fact, let us go on with the Writing of that Prelate.

22. "They don't ceaſe to tell us every "day, that the Myſtick Divines themſelves, "even the moſt approved of 'em, have "much exagerated Matters: Nay, they will "have it, that St. *Clement*, and ſeveral of the "chief Fathers, have ſpoken in terms that "require abundance of Correction. Why "do they expect that a Woman only could "not exagerate? why muſt whatſoever ſhe "has ſaid, tend to the forming of a Syſtem "that makes a Body tremble? If ſhe could "exagerate innocently, if I have throughly "known the Innocency of her Exagerations, "if I know what ſhe would ſay, better than "her Books have explained it, if I am con-"vinced of it by Proof as deciſive, as the "Terms they reprove in her Books are "equivocal, can I defame her againſt my "Conſcience, and defame my ſelf with her? This Prelate declares himſelf more and more, the Terms of M. *Guyon* are but equivocal, the Biſhops, and even the Pope have condemned her Book, only becauſe they did not underſtand them well. We are, you ſee, brought again in her behalf, to thoſe unhappy Diſputes of the Queſtion of Fact and Right; M. *de Cambray* is the Author of it, and there is none but this Shift left him to defend M. *Guyon* againſt his Fellow Biſhops, and againſt *Rome* it ſelf.

23. See how in this Condition he Triumphs, ſaying without interruption, "Let "my Conduct be cloſely obſerved. Was "the bottom of the Doctrine the Queſtion? "I preſently told M. *de Meaux*, that I would "ſign with my own Blood the thirty four "Articles he had drawn up, ſo that he would "explain certain things therein. The Archbiſhop of *Paris* made earneſt inſtances to "M. *de Meaux* upon ſuch things as appeared "to him juſt and neceſſary. M. *de Meaux* "yielded, and I did not defer one Moment "afterwards to ſign. But now when the Buſineſs tends to the defaming by a back-blow my "Miniſtry and Perſon, by defaming M. *Guyon* "and her Writings, they find I make an invincible Reſiſtance. Whence comes that "difference of Conduct? Is it that I was "weak or timorous at the ſigning the thirty "four Propoſitions? They may judge of it "by my preſent Conſtancy. Is it that I refuſe now, out of Conceit, and from a factious Principle, to approve the Book of "M. *de Meaux*: They may judge of it by "my readineſs to ſign the thirty four Propoſitions. If I was head-ſtrong, I ſhould "have been more eſpecially ſo as to the Doctrine of M. *Guyon* than as to her Perſon; "I could not in my Bigottiſm, how ridiculous and dangerous ſoever, care any thing "for her Perſon; but ſo far as I could believe it neceſſary, for the promoting of her "Doctrine. All this is plain enough by the "Conduct I have Obſerv'd, ſhe has been

"con

" condemned, confined, loaden with Infa-
" my: I never ſpoke a Word to juſtifie her,
" to excuſe her, to make her Condition eaſie.
" As to the Matter of the Doctrine, I never
" ceaſed to write, and to quote the approved
" Authors of the Church. They that have ſeen
" our Diſcuſſion, muſt own that M. *de Meaux*,
" who was at firſt for thundering againſt all,
" has been conſtrained to admit one after ano-
" ther, things which he had a hundred times re-
" jected as moſt pernicious. It was not then the
" Perſon of M. *Guyon*, and her Writings I was
" concerned for; it was the Doctrine of the
" Saints, but too much unknown to moſt of
" the Scholaſtick Doctors.

24. 'As ſoon as the Doctrine was ſecured,
'without ſparing the Errors of ſuch as are
'led away by Deluſions, were not concern'd
'at M. *Guyon*'s Captivity and Diſgrace. If I
'refuſe now, to approve what M. *de Meaux*
'ſays of M. *Guyon*, it is becauſe I won't diſ-
'grace her utterly againſt my Conſcience, nor
'diſhonour my ſelf, by charging her with Im-
'pieties and Blaſphemies, that reflect una-
'voidably upon my ſelf.

25. Thus you ſee all the Reaſons M. *de Cambray* gives for not approving my Book, from thence reſult Facts of the greateſt Conſequence, in order to know perfectly the Spirit that Prelate was at firſt in, and the alteration that hath happened in his Conduct, ſince he has been Arch-biſhop. One may eaſily underſtand, what the Meaning of thoſe thundering Airs is, that he begins to give me; of that pro-

profound Ignorance he aſcribes to the Shool, the Authority whereof he now feigns himſelf to have a Mind to maintain ; of thoſe Diviſions which he ecchoes out ſo loud, altho' there never was the leaſt Ground for it, between M. *de Chaalons*, who was conſtrained to make great Inſtances; and me, who reſiſted him, and did not yield without force. Thoſe Matters of Fact and others are of the greateſt Conſequence, let the prudent Reader remember them: But in order to comprehend them the better, let us without Interruption go on with what follows of his Writing.

26. Since I have ſigned the thirty four Propoſitions, I have declared upon all Occaſions that offer'd themſelves naturally, that I had ſigned them, and that I thought it was never to be allowed, that any ſhould go beyond thoſe Limits.

27. 'I afterwards ſhewed to the Arch-biſhop of *Paris*, a moſt large and exact Explication of the whole Syſtem of the inward Ways, in the Margin of the thirty four Propoſitions. That Prelate did not obſerve in it, the leaſt Error or the leaſt Exceſs. M. *Tronſon*, to whom I alſo ſhewed that Work, did not correct any thing therein. Obſerve by the way, in the Matter of Fact, that there is no mention made here, of having communicated thoſe Explications to me, of which truly I never heard any Body ſpeak one Word.

28. 'It is about ſix Months ſince, a Carmelite of the Suburb of St. *James*, deſired of me ſome Inſtruction in that Matter; I wrote pre-

'preſently a long Letter to him, which I had 'examin'd by M. *de Meaux*. He propoſed to 'me only to avoid a Word indifferent in it 'ſelf, but which was by that Prelate obſerv'd, 'had been ſometimes abuſed to ill Ends. I took 'it out preſently, and added beſides ſome Ex-'plications, full of preſervatives againſt thoſe 'Errors that he required not. The Suburb 'of St. *James*, that gave Birth to the moſt im-'placable Critick upon the Myſtick Divines, 'had not one Word to ſay againſt that Letter. 'M. *Pirot* ſaid boldly, it might be uſed as a cer-'tain Rule in thoſe Matters. In effect, I have 'condemned therein all the Errors that have 'alarm'd *ſome good people in theſe latter times*. By the way, it falls much ſhort of it, and when all is done, we don't talk here of examining a particular Letter, the Nature of which I know only by a confuſed Recital. But here he begins to come to ſomething more eſſen-tial.

29. Yet I do not find it enough to diſſipate the vain Umbrages, and think it neceſſary to to declare my ſelf ſtill in a more Authentick Manner. I have writ a Book, wherein I ex-plain to the bottom the whole Syſtem of the inward Ways, wherein I mark on one ſide whatſoever is conformable to the Faith, and grounded upon the Tradition of the Saints; and on the other whatſoever goes beyond, and which ought to be rigorouſly cenſured. The more I am under a neceſſity of refuſing my Ap-probation to the Book of M. *de Meaux*, the more Capital it is to declare my ſelf at the ſame time,

time, in a more Emphatical and Expreſs Manner. The Work is now ready. They have no cauſe to be afraid, that I ſhould contradict there M. *de Meaux*. I would rather chooſe to dye, than to preſent the Publick with ſo ſcandalous a Scene. I ſhall not mention him, but to praiſing him, and making uſe of his words. I know perfectly his Thoughts, and I may promiſe, that he will be ſatisfied with my Work when he ſees it publiſhed.

30. Further, I won't preſume to have it printed without Conſulting any body. I deſign to entruſt the Arch-biſhop of *Paris* and M. *Tronſon* with it, as a great Secret of the higheſt degree; as ſoon as they have read it over, I will publiſh it according to their Corrections. They ſhall be the Judes of my Doctrine, and nothing but what is approved by them ſhall be printed. I ſhould have the ſame Confidence in M. *de Meaux*, were I not under a Neceſſity of Concealing from him a Work, the printing whereof, 'tis likely he would hinder, out of reſpect to his own.

31. In this Work I ſhall exhort all the Myſticks that have errred in Doctrine, to own their Errors. I ſhall add, that ſuch as have explained themſelves ill, without falling into any Error, are obliged in Conſcience to condemn their Expreſſions without reſtriction, never to uſe them any more, and to prevent all Equivocating by a publick Explanation of their real Sentiments. Can any body go further to repreſs Error?

32. God alone knows to what degree I ſuffer,

fer, in making a Perſon ſuffer upon this occaſion, for whom I have the moſt conſtant and moſt ſincere Reſpect and Affection of any Perſon in the World.

33. Thus the Memoire written by the Arch-biſhop of *Cambray* concludes. We may eaſily underſtand, who the Perſon is, whoſe Suffering he is ſo ſorry to occaſion, and what the Subject of that Suffering is. All the ſincere Friends of M. *de Cambray* do truly ſuffer, to ſee him ſo ſtrangely addicted to the Defence of that Book; that he had rather ſeparate himſelf from his Fellow-Biſhops than Condemn it, than to unite himſelf to them by a common Approbation of my Book, to which he juſt now declares in this Memoire that the only Obſtacle that hinders him, was his being unwilling to diſapprove the Books of M. *Guyon*: But we leave theſe Reflections, and come to the Eſſential Facts contained in this Memoire.

SECTION V.

Of the Matter of Fact contained in that Memoir.

1. LEt us begin at the laſt, whilſt our Memory is yet freſh. There are two of 'em very important: The One of which is, That the Explications put on the Margin of the thirty four Propoſitions were concealed from me, and ſhew'd only to the Arch-biſhop of *Paris* and M. *Tronſon*. They begun then from that time to Comment upon the Articles;

cles; they turn'd them, they explain'd them after his way: He Conceal'd it from me; Why? becauſe he knew in his Conſcience that he departed from our firſt Sentiments. He will ſay, that M. *de Paris* and M. *Tronſon* would have thought as I did: Who doubts of it? So they did; and M. *de Paris* has well ſhewed it: But then every one has his own Eyes, and his own Conſcience: One helps another: Why then did they ſeparate me from thoſe Gentlemen? ſeeing that they and I drew up thoſe Articles with a perfect unanimity, as has been ſaid? Why did he hide himſelf but from him, to whom, before his being Arch-biſhop, and at the time of the Examination of the Articles, he referred all things as to God, without any further diſcuſſion, as a Child, as a School-boy? It is not for my advantage that I put him in mind of thoſe words; it is to ſhew the laudible diſpoſition of Humility and Obedience God then inſpired M. *de Cambray* with. What has ſince happened, that ſhould alter his Reſolution? is it becauſe I had Conſecrated him? is it becauſe he was not ſatisfied with his having Choſen me for that Work, when at that time he was more full than ever of the Sentiments God had inſpir'd him with towards me, tho' unworthy, and renewed his Proteſtation, that he would never entertain other Opinions than mine, the Purity whereof he knew? It was, notwithſtanding, after having Signed the Articles, that he gives, unknown to me, a large Explanation of 'em to the Arch-biſhop of *Pa-*

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ris and to M. *Tronſon*. As for me, I ſhould be ſatisfied with it; but as for M. *de Cambray*, would he ſeparate and diſunite Brethren and Unanimous Perſons, that had laboured and concerted things ſo perfectly together, and as became Church-men? If that was his Deſign, what Conduct is this? if it was not, why does he hide himſelf from me, who breathed out nothing but Unity and Concord? Was I become of a ſudden moroſe, capricious and unmanageable, it had been much better to have Communicated to me what he was treating with the inſeparable Fellows of my Labour, than a Letter to a Carmelite, which related nothing to our purpoſe, ſeeing that was writ rather with reſpect to his particular Inſtruction, than to the State of the Matter in General. But, what? he would make ſhew of ſome Remains of Confidence, for a Man that deſerved an entire Confidence; whilſt the Eſſential Part is concealed from him; and whilſt M. *de Cambray*, in order to leſſen the Number of the Witneſſes, of the Variations he was contriving, labours ſecretly to ſeparate him from them to whom God had join'd him in this Work.

2. 'I have writ a Book, wherein I fully 'explain the whole Syſtem of the Inward 'Wayes: The Work is now ready: They 'need not be afraid that I ſhall therein Con'tradict M. *de Meaux*: I'd rather chooſe to 'dye, than to preſent the Publick with ſo '*Scandalous a Scene*. Without the Trouble of Dyeing, to avoid that Scandal, he ſhould have

have only Communicated that New Work to me, as all the others had been Communicated, and as I had Communicated that which I was Meditating. I take here Heaven and Earth to Witneſs, that I never knew, even according to the Confeſſion of M. *de Cambray*, what he was Contriving, and that I have my Hands free from the Scandalous Diviſions that are thereupon happened.

3. *I ſhall not ſpeak of M.* de Meaux, *but to praiſe him, and make uſe of his Words.*

Whom do they think to amuſe by that ambiguous Diſcourſe? to what purpoſe ſerves wavering Praiſe in a Book of Doctrine? Is it not common, to uſe the Words of an Author againſt himſelf, and to convince him? Thus M. *de Cambray* did not give the World any Aſſurance, againſt the Diſſentions they had reaſon to fear from his Book, ſo that once more I am innocent.

4. *I know perfectly well the Thoughts of M.* de Meaux, *and I may venture to promiſe, that he will be ſatisfied when he ſhall ſee my Work publiſh'd.* What, he knows my Thoughts ſo well, that he won't do ſo much as ask them? *I will be ſatisfied, He anſwers for it*, ſo I ſee but his Book publiſh'd. Did he think to draw the Publick after him, and by their Authority to drag me alſo along? to make me believe, that in the Articles of *Iſſy*, I had thought of all that he would do, or that though he might be aſſur'd, if I durſt ſay ſo of my pacifick Temper, he believed I would connive at every thing? did he not think that Diſcretion, Patience,

tience, Compliance, eſpecially in matters of the Faith, have bounds beyond which they muſt not be puſh'd? There was a ſurer Method to prevent ſo great a Miſchief, which was to concert, and to endeavour to underſtand one another, as I had given him Example. He ſhunned a way ſo fair and ſo natural, and thought to draw the Publick after him, but ſo far were they from ſuffering themſelves to be drawn away, that he ſaw an univerſal Uproar againſt it, that the like will hardly be found exemplified. Thus God turns Men out of the way, when they neglect the certain and ſimple means they have in their Hands, and relye upon their Eloquence.

5. *I don't preſume to have this Work printed without conſulting any body. He promiſes to conſult the Archbiſhop of* Paris, *and M.* Tronſon, *and not to have any thing printed but what they approve. I would have, ſays he, the ſame confidence in M.* de Meaux, *were I not under the neceſſity of concealing from him a Work, the printing whereof 'tis likely he would hinder out of reſpect to his own:* Why ſhould I hinder it? Did he know in his Conſcience, that by turning the Articles as he has done, our Books would be contrary to one another; and that he argued upon Principles oppoſite to thoſe we had agreed upon? This is what he ſhould have prevented. It was perhaps, out of Jealouſie of excelling me, that I would hinder his Book from coming out? what Mark had I ever given of ſo mean a Diſpoſition? why would he ſuſpect ſuch a thing of his Fellow-Biſhop, his Friend,

have only Communicated that New Work to me, as all the others had been Communicated, and as I had Communicated that which I was Meditating. I take here Heaven and Earth to Witneſs, that I never knew, even according to the Confeſſion of M. *de Cambray*, what he was Contriving, and that I have my Hands free from the Scandalous Diviſions that are thereupon happened.

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tience, Compliance, eſpecially in matters of the Faith, have bounds beyond which they muſt not be puſh'd? There was a ſurer Method to prevent ſo great a Miſchief, which was to concert, and to endeavour to underſtand one another, as I had given him Example. He ſhunned a way ſo fair and ſo natural, and thought to draw the Publick after him, but ſo far were they from ſuffering themſelves to be drawn away, that he ſaw an univerſal Uproar againſt it, that the like will hardly be found exemplified. Thus God turns Men out of the way, when they neglect the certain and ſimple means they have in their Hands, and relye upon their Eloquence.

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his Conſecrator, who may well be accuſed of being too much poſſeſs'd with a good Opinion of his Compliance? If I had been as unreaſonable to ſhew ſo ſhameful a Jealouſie, and to wrangle vainly with M. *de Cambray*, M. *de Paris* and M. *de Tronſon* would have confounded me? and becauſe 'tis likely I ſhould contradict them upon this Conjecture and Appearance, he really expoſes the Church to the greateſt Scandal that could be rais'd.

6. But whence comes this change of Conduct? He to whom all was referred during the Diſcuſſion of the Matter, he, whoſe only Judgment was expected, with a Submiſſion I did not abuſe. In a word, he, to whom he was willing to refer all things without Diſcuſſion and Reſervation, is now the only Man from whom he conceals himſelf: Why? no new thing is happened to me ſince M. *de Cambray* was made Arch-biſhop, I have given him a new Mark of Confidence in deſiring his Approbation, and in ſubmitting my Book to his Examination; but it happen'd, that he being raiſed to that ſublime Dignity, would for ſome conceal'd ends, change the Articles he had ſigned, and he muſt ſince then have forgot, what he had promiſed to one of the Arbitrators he had choſen, and to whom he had ſhewed moſt Submiſſion.

7. He was no leſs miſtaken when he thought ſo, than when he thought he could impoſe upon the Publick; M. *de Paris* has refuſed him his Approbation, he has given his Approbation

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o my Book. He attempted in vain, to diſunite thoſe whom God, I dare ſay, had united by the common Faith, and by the Spirit of the Tradition that we had ſought for in the ſame Fountains. It is true, M. *de Tronſon* grants, that he did not oblige M. *de Cambray* to give me his Approbation; but when all is done, all depends upon the Expoſing of it to the Publick: M. *de Cambray* did ſo expoſe it, ſaying, he could not approve my Book without betraying his Sentiments; to tell him, that he ought not to approve of his having ſo expos'd it, is the ſame thing as to Adviſe one not to ſign the Confeſſion of Faith, ſo long as he is not perſwaded of it. It is exactly what M. *Tronſon* had order'd to be told me: It is what he told me himſelf, he told me beſides by ſeveral Perſons, and to my ſelf before unexceptionable Witneſſes, that he believ'd M. *de Cambray* oblig'd in Conſcience to condemn the Books of M. *Guyon*, and diſown his own Book; then all would have been at an end if he had ſtood to his Advice: The Proof of this would be very eaſie, but it is better to ſtick cloſe only to what is deciſive.

8. We may now ſee one of the Reaſons, why M. *de Cambray* who ſtill conferred with M. *de Paris* and M. *de Chartres*, conſtantly refuſed to confer with me. It appears already by that Writing, that even before the Publication of his Book, all his Care was to divide us; but the Truth is ſtronger than the Wiles of Men, and 'tis impoſſible for Man to diſunite thoſe that it unites.

9. *I ſhall exhort the Myſtick Divines that have erred, continues M.* de Cambray, *to own their Errors; and they that have not explained themſelves well, to condemn without reſtriction their Expreſſions: Can any one go further to repreſs Error?* Who doubts but they may, and ought to go further? when he hath authorized an evil Book, a Book not only ſuſpected every where, but beſides condemned at *Rome* already and elſewhere: When he has allowed it to be eſteemed by illuſtrious Perſons, and ſuffer'd her to make uſe of the Confidence they had in him to authorize that Book; and moreover, tho' they could not juſtifie it, but by recourſe to ſecret Explications, which they to whom it was recommended, neither ought nor could divine: When he alledges for his chief Defence, that the reaſon of his excuſing that Book was, only becauſe he explains it better than it explained it ſelf: Is that enough to exhort in general, Authors that have failen, to acknowledge their Faults; and if they have ſpoken in an ambiguous ſenſe, to explain themſelves? No, without doubt it is not enough: That is a meer Illuſion, it is certainly one, to propoſe to make a Woman write, who never ought to have written, and who is condemn'd to perpetual Silence. He ought to clear himſelf before the Publick, and not to make uſe of a vain pretext to excuſe himſelf of it.

10. He is ſo deeply engaged in defending the Doctrine of that Woman, that he not only owns her to be his Friend, but alſo that all his Correſpondence and Intimacy with her,

her, was only grounded upon the Sprituality ſhe profeſſed.

11. He is, I ſay, to this very day, ſo wedded to M. *Guyon*'s Book, tho' condemned by ſo many Cenſures, that he affects to excuſe the Errors thereof, as a Myſtick Language, and as Exagerations which he offers to maintain by thoſe of ſome Myſtick Divines; Nay, even of ſome Fathers; without conſidering, that what we reprove in that Woman, is not only ſome Exagerations which may happen innocently, but alſo that ſhe has ſurpaſſed in her Principles, all the Myſtical Divines true or falſe; nay, has out-done the Book of *Molinus* himſelf.

12. Yet once more, he remains ſo cloſely wedded to thoſe ill Books, that he has declared juſt now in his Memoire, that he will continue ſilent upon that Subject to the laſt. He is indeed ſilent to Extremity, ſeeing that to this very day, notwithſtanding the danger he is in for endeavouring to excuſe thoſe Books, a clear Condemnation thereof cannot be extorted from him.

13. In order to conclude his Obſervations upon the plain matters of Fact, we muſt further obſerve the prodigious difference betwixt what was really acted between us on the ſigning the Articles, and what is related thereof by M. *de Cambray*. If I ſay, that he offer'd to ſubſcribe all that very moment, without examining any thing out of an entire and perfect Obedience, I ſhould only repeat what is to be ſeen in all his Letters; it is he that taught us,

it is he that laid upon us the Condition of the Signature: I was a ſevere, morose Man, and muſt be earneſtly preſs'd by M. *de Paris*, then M. *de Chaalons*, in order to bring me to the Sentiments of M. *de Cambray*. I never refuſed to be taught by any of the loweſt order of the Church; and much leſs by great Prelates: But as for this time, and this Matter, I do repeat it, and God knows that there never was the leaſt Controverſie between M. *de Chaalons* and me; we drew up the Articles with one Voice, without any thing like a Diſpute, and we unanimouſly reject the ſubtle Interpretations of the Archbiſhop of *Cambray*, which tended to render all our Reſolutions uſeleſs.

14. As for the matter of Doctrine, ſays he, I did not ceaſe to write, and to hearken to thoſe approved by the Church. To what purpoſe is this Diſcourſe? the Queſtion was about underſtanding them right. What is it that M. *de Cambray* ſubmitted to our Judgment, if it was not the Interpretation he gave to them? but now 'tis quite another thing: It is he that teaches us the Tradition, let us give Glory to God if it be ſo; but was it we that deſired Arbitrators of our Doctrine? who deſired only a Deciſion to ſubmit our ſelves thereto, without reſerving to our ſelves the leaſt Reply? who ſo earneſtly preſſed that they would take us at our Word upon that Offer, and that they would try our Compliance? what is there happen'd ſince the time that M. *de Cambray* wrote thoſe things, except that he being ſince made Archbiſhop of *Cambray*, would no longer

ger tye himſelf to the Doctrine he had voluntarily ſubſcribed, that he would now vary from it; and Laſtly, that he has forgot the Submiſſion that God had then put into his Heart.

15. 'They that have ſeen our Diſcuſſion, 'muſt own, *continues he*, that M. *de Meaux*, 'who at firſt would thunder againſt all, has 'been conſtrained to admit one after another, 'things which he had a hundred times reject-'ed as moſt pernicious. It was I then that taught an evil Doctrine, it was I to whom they muſt give Arbitrators; M. *de Cambray* who ſpoke only of Submiſſion to our Sentiments, really he that taught us: M. *de Meaux* was for thundering againſt all, but if he was altogether of ſo thundering a Diſpoſition, and ſo unjuſt in the time of the Diſcuſſion, why would you expect his Deciſion to ſubmit your ſelf to it? why would you deſire it ſo earneſtly? why would you hear in him, not only a Doctor whom you were pleaſed to call one of the greateſt, but God himſelf? were theſe ſerious Words, or Flattery and Deriſion? were theſe the Thunder-claps that you reſpected, and a Man who thundered right or wrong, that you took for your Judge? and that you would hearken to as to God himſelf?

16. Let us read once more the ſame words, 'They that have ſeen our Diſcuſſion, muſt own 'that M. *de Meaux* who was for thundering 'againſt all, was conſtrained, one after ano-'ther, to admit things that he rejected: But who was it that ſaw that Diſcuſſion? who beſides us was admitted there? by what Wit-

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16. Let us read once more the ſame words, 'They that have ſeen our Diſcuſſion, muſt own 'that M. *de Meaux* who was for thundering 'againſt all, was conſtrained, one after ano-'ther, to admit things that he rejected: But who was it that ſaw that Diſcuſſion? who beſides us was admitted there? by what Witneſſes

neſſes will he prove, that I have ſo much varied? but if I was to acknowledge ſo many faults, was M. *de Cambray* to acknowledge nothing? for me, I have produced his Letter, and a Memoire written with his own hand. It muſt be confeſs'd, that he acts two very contrary Parts; let us read the Letters he wrote during the Diſcuſſion; he deſired only a Judgement, after which he offered a Retraction at firſt, and to abandon all. Let us read the Memoire he makes after the ſame Diſcuſſion; M. *de Cambray* has not only no Sentiment he was to forſake, but it was we that were to forſake ours to embrace his, which we did nothing but thunder againſt, right or wrong, without Judgment.

17. *It was not*, ſays he, *the Perſon of M.* Guyon, *and her Writings, I was concern'd for; but for the Doctrine of the Saints, which is but too little known to moſt part of the Scholaſticks:* We were thoſe Scholaſticks then, to whom the Doctrine of the Saints was ſo unknown, and it was M. *de Cambray* that taught us that Doctrine. During the Diſcuſſion he carried himſelf as a Scholar, but ſince he is arriv'd to an higher Degree, he would propoſe new Rules by his Explication, he repents that he had ſo ſubmitted, and he ſpeaks now as tho' he was the Arbitrator of all.

18. We are not infallible; No, without doubt; but yet he ſhou'd ſhew us wherein we had need of Inſtruction: What Errors did we teach? Did we except againſt ſome part of the Doctrine of the Saints? Did we deſire

Doctors

Doctors and Arbitrators? Go, let us take heed not to glory, except it be in the Lord: Let us not ſpeak of the deference we owe to one another; a Diſciple of Jeſus Chriſt reckons it his glory to learn every day, and that too of all Men: But yet we muſt not forget the part that we acted, M. *de Chaalon*, M. *de Tronſon*, and I: Without doubt they lookt upon us as Men of ſound and uncorrupt Doctrine, to whom they would referr all upon the *Myſteries of Prayer* and *Pure Love*, that is to ſay, upon moſt Eſſential Points of Faith. M. *de Cambray* himſelf propoſed us, received us, and lookt upon us as ſuch, and now all of a ſudden we are no more but a ſort of Doctors to whom, as well as to the moſt part of the Scholaſticks, the Doctrine of the Saints is utterly unknown.

19. But whilſt M. *de Cambray* aſcribes to himſelf ſo much Authority and Light, God permits that he ſhould diſcover to us his Changeableneſs. Now he boaſts only of the School, and accuſes us as being Oppoſers of the Scholaſtick Doctors, but then his Buſineſs was only to teach us the Doctrine of the Saints unknown, yea, moſt unknown, not to ſome, or to a ſmall Number, but to moſt of the Doctors of the School.

20. *It is not the Perſon of* M. Guyon *and her Writings I was concerned for:* What was the thing then in Queſtion at that time? Who was it that propoſed the Queſtion? Why were Arbitrators choſen and deſired? Arbitrators to whom all was ſubmitted; was it

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not to Judge of the Prayer, and of the Books of M. *Guyon?* will he always forget and looſe ſight of the expreſs Subject of the Diſpute? M. *de Cambray* had not then publiſhed any thing upon that Matter: It was not he that was accuſed, it was M. *Guyon* and her Books: Why did he meddle ſo far in that Buſineſs? who call'd him thereunto, if not his own Conſcience, by which he knew, that if we Condemn'd the Books of Madam *Guyon*, which he had ſo much recommended, he would be thereby Condemned himſelf? Why did he Compoſe ſo many Writings? was it to accuſe or excuſe and defend thoſe Books? that muſt then have been our Queſtion; and yet if we believe M. *de Cambray*, this was not the Matter he was concerned for; it was for *the Doctrine of the Saints*. What; For the Doctrine of the Saints in general, or in relation to thoſe Books that were ſo mightily accuſed? He would then teach us, that thoſe Books were conformable to the Doctrine of the Saints, and that if they were accuſed, it was becauſe the Doctors of the School, for the moſt part, were ignorant of that Doctrine which Madam *Guyon* came to teach them?

21. Let us tell the truth, as it reſults from the Matters of Fact, and from the Writings juſt now mentioned: Whilſt ſhe wrote before as the Party accuſed, the Abbot *de Fenelon* wrote alſo as much as ſhe, either as her Advocate or Interpreter: However to hinder her Condemnation, the Matter in Queſtion was not the Perſon who always ſpoke as having

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ſubmitted, it was the Books and the Doctrine he had a mind to defend, and he had no other Reaſon or Title for entring upon that Cauſe: What he had begun when only M. *de Fenelon*, he continued it when made Arch biſhop of *Cambray*; it is under this Title that he ſubſcribed the thirty four Propoſitions: He perſiſted to ſubmit all to the Arbitrators he had Choſen, and to whom he ſent all his Writings: He received that Motion as a Motion from God, which he entertained even to the time of his Conſecration: If he afterwards forgets all, what have we to ſay to it, but that he diſſembled? or that being advanced as high as he could be, he has changed his Deſigns, and taken another Method.

22. He makes wonderful Arguments upon his Conduct: "Is it that I was meek and fearful when I ſigned the thirty four Propoſitions? they may judge of that by my preſent Reſolution: Is it that I have refuſed out of Self-conceit, and a Factious Spirit to approve the Book of M. *de Meaux?* they may judge of that by my readineſs to Sign the thirty four Propoſitions. To what purpoſe are his Arguments, when Matters of Fact ſpeak? Thoſe Matters of Fact ſhew a Rule, and a more ſimple and natural way to judge of his Change of Conduct: It is in a word to be Arch-biſhop or not; to obſerve Meaſures before his being made ſo, and to keep none when the Buſineſs is conſummated.

23. He Values himſelf much upon Readineſs to ſuffer M. *Guyon* to be condemned, confined,

fined, and loaden with Reproaches, without ſaying ſo much as one word to juſtifie her, to excuſe her, or to ſweeten her Condition. We muſt not yet argue too much on this Point: It is naturally and plainly thus, that M. *Guyon*, by her ill Doctrine, and her raſh Conduct, for it was not then throughly div'd into, was become ſo ridiculous and odious, that the Prudence and Precaution of the Abbot *de Fenelon*, even ſince he was made Arch-biſhop of *Cambray*, did not permit him to expoſe himſelf in vain: What, do I ſay to expoſe himſelf? to loſe his good Name utterly by upholding her, and that there was no other way for one that would defend her, but to take indirect Methods.

24. It is what appears to us in all his Writings, that he had ſecretly undertook to defend her: Thus that he defends her, to this very day, in maintaining the Book of the Maximes of the Saints: He lays down now, as he did then, all the Principles he can to uphold her: If, by his Knowledge he covers her Doctrine, if he mittigates it in ſome places, that way of Teaching it is ſo much the more dangerous. In fine, we could not excuſe him then but by his extream Submiſſion, the Proof whereof we have been conſtrained to give by his own Letters, and we had not loſt thoſe Hopes of him but by the Publication of his Book, of which we muſt now ſpeak.

SECT.

SECTION VI.

Of the Hiſtory of the Book.

1. THat Book that ought to have been ſo well Concerted with my Lord of *Paris* and M. *Tronſon:* (As for me, I was one to whom he would no more hearken:) That Book, I ſay, wherein he had engaged himſelf, as has been ſaid, not to put any thing but what was Corrected, and approved by them, appeared at laſt on a ſudden in *February*, 1697. without the leaſt Mark of any ſuch Approbation. The Arch-biſhop of *Paris* has explain'd himſelf to the Arch-biſhop of *Cambray*, how that Book appeared againſt his Advice, and againſt the formal Word M. *de Cambray* had given him. As for me, who reſtrict my ſelf wholly to what is publick on that Head, I ſhall only Obſerve, that not to find the Arch-biſhop of *Paris*'s Approbation at the Head of that Book, is the ſame in my Opinion as the Refuſal of it, ſeeing, that according to the Obligations M. *de Cambray* had taken upon him, he ought to have demanded it: Let us not then any more ſpeak of mine, which was no leſs neceſſary, ſeeing I was one of the two Prelates whoſe Principles he promiſed to explain. We muſt not forget that Authentick Promiſe in the Advertiſement of M. *de Cambray*. There was publiſh'd a Book, that was to decide ſuch Nice Matters, to diſtinguiſh ſo exactly betwixt the true and the falſe

falſe; to take away all Equivocations, and to reduce the Expreſſions to the utmoſt rigour of the Theological Language, and by that means to ſerve as a Rule to all Spirituality. We ſaw, I ſay, that Book appear without any Approbation, not ſo much as of thoſe from whom it was moſt Neceſſary, and whoſe Approbation he had promiſed to take.

2. It is in vain to Anſwer, that M. *de Cambray* had, 'tis true, promiſed to ſpeak nothing but what M. *de Paris* ſhould approve of, but not to take his Approbation in Writing, for 'tis not the Cuſtom to prove an Approbation by a Chimerical Matter of Fact: It muſt be ſhewed in Writing, and Signed, eſpecially when he of whom he takes it, is concerned in the Caſe, as the Arch-biſhop of *Paris* was manifeſtly ſo in the New Book, ſeeing he promiſed in the Preface of his Book that he would explain his Doctrine.

3. So M. *de Cambray* ventured at [illegible]: He, that choſe rather to dye, than to preſent the Publick with ſo ſcandalous a Scene as to contradict me, expoſes himſelf likewiſe to contradict the Arch-biſhop of *Paris*, and to ſet the whole Church in a Combuſtion. He had rather indeed expoſe himſelf, and did it accordingly, than with his Friends, with his Fellow-Biſhops, not to ſay with them he had Choſen for Arbitrators of his Doctrine, whilſt on our part we offered to Concert all things with him, and did ſo accordingly, and put our Compoſitions into his Hands. He has broke all Union, out of an eager deſire to give Laws

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to the Church, and to furniſh Excuſe to M. *Guyon*; nor can he endure to be told, that he alone is the Cauſe of Diviſion among the Biſhops, and of the Scandal of Chriſtendom.

4. He would have it forgot, how ſpeedy and univerſal an Oppoſition was made to his Book: The Town, the Court, the Sorbonne, the Monaſteries, the Learned, the Ignorant, Men, Women, yea, all Orders without exception ſhewed their Indignation, not againſt the Proceedings, for they were known but to few, and indeed to no body throughly; but againſt the boldneſs of ſuch an ambitious deciſion, againſt the refinedneſs of the Expreſſions, the ſtrangeneſs, unprofitableneſs, and the ambiguity of that unheard of Doctrine: It was then that the Publick Noiſe convey'd to the Sacred Ears of the King what he had ſo carefully conceal'd: He heard it from an hundred Perſons, that M. *Guyon* had met with a Protector in his Court, in his Family, one that waited upon the Princes his Children: And with what Diſpleaſure, we may judge by the Piety and the Prudence of that great Prince. We were the laſt that ſpoke of it, every body knows the juſt Reproaches we underwent from the Mouth of ſo good a Maſter, for having concealed from him what we knew; with which you may be ſure he charg'd our Conſciences: Yet M. *de Cambray*, in ſuch a general diſſatisfaction only complained of us; and when we were conſtrained to excuſe our ſelves for having ſerved him too much, and that we muſt laſtly begg Pardon for our Silence that had

had ſaved him, he made and contrived the moſt ſtrange Accuſations that could be againſt us.

5. Did I alone raiſe up the Publick? what! my Cabal? my Emiſſaries? ſhall I dare to ſay ſo? I can ſay it with Confidence and before the Sun; the moſt ſimple of all Men, I would ſay the moſt incapable of all Cunning and of all Diſſimulation, as one who never found Credit, but becauſe I have always walk'd ſo as to obtain common Credit: All of a ſudden I have conceived the bold Deſign of ruining by my Credit alone the Arch-biſhop of *Cambray*, whom until then, I had always been willing to ſave at my own Peril: But that is nothing, I alone have by imperceptible ſprings, from a Corner of my Cloſet, amongſt my Papers and my Books, ſtirr'd up the whole Court, all *Paris*, all *Europe*, and *Rome* it ſelf, where the univerſal Aſtoniſhment, not to ſay more, was carried as faſt as the Publick News could convey it: What the moſt credited, and moſt abſolute Potentates could not perform, and dare not undertake; *viz.* to make Men concur, as it were in an inſtant, in the ſame thoughts, I alone have done it without ſtiring from my Cloſet.

6. Yet I wrote nothing; my Book that was finiſhing, and printing when that of M. *de Cambray* appeared, ſtay'd three Weeks longer in the Preſs; and when I publiſhed it, they found therein 'tis true, Principles contrary to thoſe of the Maxims of the Saints; (it could not be otherwiſe, ſeeing we took ſuch different ways; and that I deſigned only to eſtabliſh

bliſh the Articles that M. *de Cambray* had a Mind to elude) but not one Word againſt that Prelate.

7. I ſhall ſay nothing of my Book, but one well known and certain Matter of Fact: It paſſed without any ſeeming Contradiction, I had no Advantage of it, I therein taught the Doctrine of the Catholick Church; the Approbation of M. *de Paris*, and that of M. *de Cambray*, did add thereunto that Authority which the Holy Concurrence of Biſhops gives naturally in Matters of Faith. The Pope himſelf did me the Honour to ſend me a Letter upon the Book I had laid at his Sacred Feet, and was pleaſed to expreſs himſelf in brief, that my Volume had much encreaſed the good Will he entertain'd for me: That brief Letter is publiſh'd in my Second Edition. It appears alſo in the Letter to M. *de Cambray*, whether there be a Word of his Book: That difference regards not my Perſon: It is an Advantage from the Doctrine I taught, which is known all over the Earth, and which is authorized and always favoured by the Chair of St. *Peter*.

8. Affairs ſeemed afterwards to be ſomewhat embroil'd. It is the ordinary Conduct of God againſt Errors. There happens at the very firſt Appearance of 'em an illuſtrious Declaration of the Faith. It is as the firſt ſtroke of the Ancient Tradition, that repulſes the Novelties they deſign to introduce: A little afterwards a ſecond Time follow'd, which I call the time of Temptation; the Cabals, the Factions began to ſtir, Paſſion and Intereſt di-

vides the World: Great Bodies, great Potentates ſtir themſelves, Eloquence dazzles the ſimple, the Dialecticks lay Snares for them, Extravagant Metaphyſicks carries the Minds of Men into unknown Countries, many know no more what to believe, and hold all in Indifference, without Underſtanding or Diſtinction, they embrace their Party meerly out of Humour. There's the Times I call Times of Temptation, if they will, Times of Darkneſs; we muſt wait in Faith for the laſt Time, when Truth ſhall triumph, and get the Victory.

9. The firſt thing that appeared upon opening the Book of M. *de Cambray*, was a manifeſt affectation to excuſe the Myſticks newly condemned, by cutting them off once, twice and thrice, from the Liſt of the falſe Spiritualiſts. Here we may diſcover him that had promiſed to keep ſilence to the laſt upon the Account of M. *Guyon*. We have ſhewed in another place, that the *ſhort Method* of that Woman was nothing elſe but a more expreſs Explication of *Molinos*'s *Guide*, and eſpecially as to indifference about Salvation, and that they had beſides affected to tranſcribe into that ſmall Book, the ſame Paſſages *Molinos* relyes upon in his Guide; among others a Letter of Father *Falconi*, which has been cenſur'd at *Rome*. So that to ſave Madam *Guyon*, they muſt ſave *Molinos*; and for this reaſon M. *de Cambray* ſpared him in the Maxims of the Saints. It is true, that he durſt not forbear condemning expreſly, that Hereſiarcha in his

Letter

Letter to the Pope. But he ſpoke therein only of 68 Propoſitions of that Wretch, and affected to keep ſilence as to the *Guide*, which is the Original of the New Quietiſm, and of the *ſhort Method*. As for this laſt Book, very far from condemning it, he excuſed it in the ſame Letter, by compriſing his Author among the Myſticks; *Who*, ſays he, *carrying the Myſtery of the Faith in a pure Conſcience, had favoured the Error by an exceſs of affectionate Piety, for want of precaution, the choice of terms, and through a pardonable Ignorance of the Principles of the Divinity*. He adds, that this was the Subject of the Zeal of ſome Biſhops, and of the 34 Propoſitions; altho' thoſe Propoſitions and Cenſures had no regard to any, but to M. *Guyon* and *Molinos*. There's the pretended Exagerations, the pretended Equivocations, and in one Word, the pretended Myſtical Language, which is plainly to be ſeen he prepared as a Refuge to that Woman; and he preſented that Excuſe to the Pope himſelf, to draw his Advantages from it, if he would have received it.

10. Here we may ſee the ſame Spirit of Indulgence for the ſhort *Method*, and M. *Guyon*'s other Books, when ſpeaking of the Cenſures of ſome Biſhops againſt *certain little Books*, of which he durſt not hold his Peace altogether before the Pope, he reduces the ſame Cenſures to *ſome places, which taken in the ſence that naturally offers at firſt*, deſerve to be condemned. He would ſeem thereby to condemn them, if we remember'd not the particular

ſenſe he would have to be found in the ſame Books, notwithſtanding their proper Words, and judges them to be condemnable only in a rigorous ſence, which he aſſures us never came into the Mind of their Author ; by which it is but too plain, he reſerved to himſelf the Liberty of excuſing them, by this particular ſenſe he pretends to find in the Book, notwithſtanding the Words of the Book it ſelf.

11. In the mean while, how little ſoever he may have ſaid of it, he is ſo afraid we ſhould believe that he hath paſs'd a Sentence of Condemnation upon the Books of M. *Guyon*, by ſo ſpeaking in his Letter to the Pope of the Biſhops that have cenſured her, that he explains it in his Anſwer to the Declaration ; where he ſays, that he does not relye at all upon their Cenſures, wherein he never had any part neither directly nor indirectly : Words choſen on purpoſe, to ſhew that he was very far from approving them.

12. What he anſwers upon the affected Omiſſion of *Molinos*, and of M. *Guyon*, is no leſs eſtrange ; *Do they pretend*, ſays he, *ſeriouſly, that I would defend or excuſe* Molinos, *when in all my Books I deteſt all the Errors of the* 68 *Propoſitions, that occaſion'd him to be condemned?* Yes without doubt, they ſeriouſly pretend it, ſeeing that theſe very Words confirm the perpetual affectation of ſuppreſſing the *Guide* of that Author, and of touching only upon the 68 Propoſitions, as if they were the only Subject of the Condemnation of the Holy See, without comprizing that Book therein.

13. *As*

13. *As for the perſon*, adds he, *whoſe Books the Prelates have cenſured, I have already given an Account to the Pope my Superior, of what I thought thereupon.* Who does not ſee, that this is to ſhift off the eſſential point? is it in vain that St. *Peter* has ſaid, That we muſt be ready to give an Account of our Faith, not only to a Superior, but to all thoſe that deſire it? What would it have been for M. *de Cambray*, to explain himſelf to the whole Church, without affecting to ſpare and uphold M. *Guyon?* But yet let us ſee, what Account he has given to the Pope, of his Sentiments upon the Books of that Woman. I do not repeat it, ſays he, my Letter being made publick. There is no Letter publick, but that wherein he ſays to the Pope, *That there are ſome certain ſmall Books cenſured by the Biſhops, ſome places whereof, in the ſenſe that naturally offer'd, were condemnable.* You ſee all the Account he gives to the Pope of thoſe Books that are pernicious throughout, and not to be countenanced in any ſenſe, becauſe what is read in them is pernicious, and what he conjectures is to be found in them, is forced and not ſufficient.

14. One may alſo obſerve here his affectation of naming to the Pope only *Molinos*, and not M. *Guyon*. It is true, he hath ſet down in the Margin of the Letter to the Pope the *ſhort Method*, &c. with the Explication of the Song of Songs. But after the Liberty M. *de Cambray* has taken, to ſay, that they have inſerted what they would in his Text, who ſhall hinder him from diſowning a Marginal Note, the

Text whereof is insignificant? and whatsoever happens, he will come off with condemning some places only in those Books, whilst he spares the bottom, which is wholly corrupted; and besides, he condemning them only in that pretended severe sense, for which he is surety that it never came into the Author's Mind.

15. He does not satisfie the publick any thing more in adding these Words: I shall do on this point as on all others, what the Pope will judge fit; for what was he to expect since the Censure of *Rome* in the Year 1689. do we not see that M. *de Cambray*, who has so long after defended that Book, designs still to shift off the Condemnation thereof by deferring it? So that Letter which he hath made publick, does visibly say nothing at all; therefore M. *de Cambray* would fain have us to believe, that he has written a more secret and express Letter to the Pope: It is for this reason that in the second Edition of his Answer, he has suppress these Words, *My Letter is made publick*; and he would have recall'd the Edition wherein they were, because we saw there very plainly, that as to the Books of M. *Guyon*, he was meerly for shifting off, and never for explaining himself.

16. He does more than keep silence. M. *de Paris* has demonstrated that his Book of the Maxims is only a faint Mittigation, a dexterous and artificial Justification of the Books of M. *Guyon*: M. *de Cambray* has only covered over with fine Colours the Exclusion of the Hope, and of the Desire of Salvation, with

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that of Jesus Christ, and of the Divine Persons in pure Contemplation, and all the other Excesses of that Woman: It is visibly, her interior Life, that this Prelate designed to describe, and that he would palliate her manifest Failings in his 39 Articles, it is what is found in her Life, where she speaks of her self in this manner; *Souls of inferior degrees will often appear more perfect: Then they find themselves so remote from the rest of Men, and they think so differently from 'em, that their Neighbour becomes insupportable.* Here's a new Wonder, to find themselves so much above other Men, that the Eminency of Perfection, which induces us to look upon our Neighbours with the most tender Condescension, should hinder us from enduring them: But the Wonder of Wonders is this, We feel, adds he, in the new Life, that *We cover the exterior part by apparent Weaknesses:* So that among the Failings which she can neither overcome nor cover, she flatters by those haughty Excuses the hidden Complaisance, that makes her to turn her Weakness into Pride, and by the same means M. *de Cambray* entertains the Admiration of the just that know her.

17. What signifies these fine Discourses in the Maxims of the Saints, upon Souls that pretend to be perfect: *They speak of themselves out of pure Obedience, simply well or ill, as they would speak of another:* Who does not see, that they were design'd as Excuses for the Enormous Boastings of a Woman, that gave out she was endued with a Prophetick and Apostolick Spirit,

with Power to bind and unbind, ſo full of Grace as to over-flow, and with a perfection ſo eminent, that ſhe could not endure the reſt of Men? when ſuch Exceſſes diſcover themſelves, the Excuſe is ready for it in the Book of M. *de Cambray*: M. *Guyon* ſpoke of her ſelf, as ſhe would have ſpoke of another; ſhe ſpoke out of Obedience to Father *Lacombe* her Director, to whom ſhe addreſſes her Life, wherein are found all thoſe things which have been related.

18. Father *Lacombe* was he that was given her in a particular and wonderful manner; if he was become her ſpiritual Father, ſhe had firſt been his Mother; it was he alone to whom ſhe communicated Grace, tho' afar off; with all the tenderneſs that ſhe repreſents in her Life to that degree as to feel her ſelf conſtrained that it might evaporate, to tell him ſometimes, *O my Son, you are my beloved Son, in whom alone I am well pleaſed:* God had notwithſtanding given her in her Priſon, and as the Fruit of her Labours, another Man far more intimate than Father *Lacombe*; and how great ſoever her Union might be with that Father, that ſhe was to have with the latter was quite another thing. As to that, I will not conjecture any thing, I relate here only that of her Life, to ſhew that the falſe Myſtery is continued, and that we are not come to the end of the Deluſions that we are to expect from that Woman.

19. In the mean while that Father *Lacombe* is the Author of the Analyſis condemned at

Rome,

Rome, and ſince by ſeveral Biſhops. The Circumſtances of his Intimacy with that Woman have been known of the late Biſhop of *Geneva*, of holy Memory, *John d' Aranthon*: And the Hiſtory thereof is become publick in the Life of that holy Biſhop, which the Learned and pious general of the *Carthuſians* has publiſhed. The time is come, when the pleaſure of God is, that this Union ſhould be entirely diſcovered: I ſhall ſay nothing more of it, but ſhall content my ſelf to deſcribe the Perſon by whoſe Order M. *Guyon* wrote her Life.

20. In every page of that Life ſhe gives way to her Rapture, ſo far as to ſay, *O let me hear no more of Humility! The Virtues are no longer for me! No, my God, let there be no more for me neither Virtue, nor Perfection, nor Holineſs!* And every where in her Life ſhe ſays, Virtuous Manners are imperfect Manners: The Virtue Humility is a feigned Virtue, or at leaſt affected and forced: It is there alſo that we find the Source of the New Language; where it is mentioned, that they will have no more Virtue as Virtue. M. *de Cambray* has adopted thoſe words: Thence comes whatſoever we find in his Writings to leſſen the Eſteem of Virtue, and thence comes in the laſt place his perpetual forcing ſo many paſſages of St. *Francis de Sales*, which are to be underſtood more ſimply as that Saint did.

21. We had ſaid nothing like this in our Articles: Such Explications as are added in Favour of M. *Guyon* are not a more large explication, as M. *de Cambray* promiſed; but an evi-

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dent Depravation of our Sentiments and Principles. In the 33 Article we ſpoke all upon the Conditions and Suppoſitions impoſſible: This was ſufficient to verifie what had been ſaid of it by St. *Chryſoſtom* and other Saints, who would never introduce thoſe Suppoſitions, but with the Expreſſion of an impoſſible Caſe. But what was ſufficient for the Saints, was not ſufficient to excuſe M. *Guyon*: So that to Contemn her, they were fain to invent the abſolute Sacrifice never heard of before, and all the Circumſtances that have been often remarkt, all things added to our Articles, and unknown to all Authors, except to *Molinos* and M. *Guyon*.

22. To ſpeak a word of it by the by, and to bring the Reader a little back again to the Matter of Fact, was that an Explication of our Principles, or his acquieſcing to his juſt Condemnation, which one of our Articles has expreſsly condemned, that we muſt never ſuffer troubled Souls to acquieſce in their Deſpair, and apparent Damnation: On the contrary, M. *de Cambray* permits ſuch an acquieſcence by a Director; and to render it more voluntary, to aſcribe it to the higheſt part of the Soul, he calls it a Sacrifice, and an abſolute Sacrifice. We ſaid in the ſame Article, that we muſt with S. *Francis de Sales* aſſure thoſe Souls, that God will not forſake them: But far from approving that Article, M. *de Cambray* confutes it expreſly, when he ſays that our Buſineſs is not, neither to argue with thoſe Souls that are incapable of all reaſoning, nor to repreſent unto them the Good-

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neſs of God in general. We muſt then deprive of Comfort thoſe Souls we ſuppoſe to be holy, and bereave them with their Reaſon of the reaſonable Service St. *Paul* teaches: We muſt deliver them up to their Cruel Thoughts, and to ſpeak it in one word, to their Deſpair; was this to explain or to deprave our Principles? Did we ſay any thing like this in our Articles?

SECT. VII.

On the Arch-biſhop of Cambray's *Explications, and the Neceſſity of our Declaration.*

1. IF we muſt now come to the Explications of M. *de Cambray*, three Things are to be Obſerved in the Matter of Fact: The firſt is, that they were Explications we never heard one Word of, and that we were to own them as contained in the Articles of *Iſſy*, ſeeing it was thoſe Articles which my Lord of *Cambray* would have had explained: The ſecond was, that he changed them every day, ſo that they are not yet finiſhed: And the third was, that they did viſibly contain new Errors.

2. What had we to do with his Natural Love, which never came into our Mind? and ſuppoſe we had admitted it, did it avail any thing towards ſolving the Difficulties? the chief of all was the acquieſcing to his juſt Condemnation on the part of God: The Arch-biſhop of *Paris* has lately demonſtrated, that the acquieſcing to the Loſs of that natural

ral Love, is so far from acquiescing to one's own Condemnation on the part of God, that it is on the contrary a receiving of Grace from it, seeing according to the Author himself, this is one of the greatest, to be deprived of a Love which they account the sole Obstacle to Perfection? what could we have said to an Argument so clear? and was not this sufficient to hinder us from receiving Explications, which afford no help to the Book they would have us to excuse.

3. On the other hand, that Explication is so bad, that M. *de Cambray* has lately chang'd it, in the very last Letter he address'd to me. In that last Letter, to acquiesce in one's own Condemnation, is no more to acquiesce in the Loss of Natural Love, as hitherto he would have us to understand it: *To acquiesce in his just condemnation, is* (for a Sinner) *to acknowledge that he deserves Eternal Punishment:* So the Natural Love is useless to that act; it is not out of a Natural Love that a Sinner owns himself to deserve Eternal Punishment. But this new Answer is not better than the rest, and the Arch-bishop of *Cambray* will find himself constrained to forsake it, as soon as he considers this short Reflection. It is not true, that to acknowledge ones self to deserve Eternal Punishment, is to acquiesce in his just Condemnation: For 'tis so far from acquiescing therein, which happens to Men in Despair, that we begg Pardon of the just Judge: We beseech him to change his Justice into Mercy, and not to deal with us according to our deserts,

ſerts, but to ſave us through Grace in the Name of Jeſus Chriſt our Lord; ſo far are they from Conſenting by that Act to their own Condemnation, that it is on the contrary to oppoſe his Mercy thereunto, which hinders the Effect thereof.

4. So, (and this is the Second Remark) thoſe Explications changed every day: That which M. *de Cambray* ſeems to adhere to, is that of Natural Love, and of the terms of *Motive*, to which, as he grants, he now gives a new Senſe different from that of the School. I do not touch upon that Matter, whereof the Biſhop of *Chartres*, by whom the Explications have been tranſmitted to us, will ſay what, according to his Prudence, he thinks fit: But I ſhall only take Notice of thoſe publick Matters of Fact. The Letter to the Pope appeared a few Months after the Book, in order to ſoften the Expreſſions thereof; without mentioning therein either a Natural Love, or the New Senſe of *Motives*. Soon after there came into our Hands by M. *de Chartres*, another Explication, wherein that Prelate can teſtifie, no mention was made of Natural Love, and he gave *Motive* a Senſe therein, quite contrary to that which has been propoſed ſince. At laſt, the Natural Love which we had not yet heard of, is come out, and this is that ſame Explication which was ſet forth in the Paſtoral Inſtruction.

5. To draw all the Diſpute on that Point, M. *de Cambray* publiſht at *Rome*, and other places where he had a mind, the Latin Verſion

ſion of his Book. He altered it after a ſtrange manner in the tranſlating it: For almoſt in every place where, in the Book, the word *proper Intereſt*, *Commodum proprium*, is found, the Tranſlator has inſerted the word *deſire*, and *mercenary appetite*, *appetitionis mercenariæ*. But our own Intereſt is not a deſire: Our own Intereſt is manifeſtly an Object without, and not an Affection within, nor an inward Principle of action: All the Book is therefore altered by this Change. It is a vain Excuſe for M. *de Cambray* to ſay, that he thus underſtood it, ſeeing that in a Verſion one muſt ſimply tranſlate the words, and not infert any gloſs.

6. He has alſo inſerted every where the term of *mercenary*, without ever having defined it, and that he might have room to inſinuate in the Book whatſoever he had a mind to, by a double Senſe that reigns all over it.

7. In the ſame Latin Verſion the word *motive* is tranſlated by *that of inward affection*; *appetitus interior*; againſt the natural ſignification of that word, which is that we ought to follow in a faithful Tranſlation. It was nevertheleſs this Verſion that the Archbiſhop of *Cambray* beſought the Pope he would be pleaſed to advert to in order to judge of his Book: So that he would be judged upon a falſe Tranſlation. He added thereto Latin Notes, which did no leſs diſagree from his Book, and this he propoſed, to ſhift off the Examination of the *French* Book, by Explications not only added to his Book, but alſo diſagreeing from it.

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8, They that have neither ſeen that Verſion nor thoſe Notes, may judge of it by his Paſtoral Inſtruction. It has been ſhewed by ſo demonſtrative Proofs, how little that Inſtruction is conformable with the Book, that there is none but M. *de Cambray* who dares deny it: So much are his Explications viſibly forced. But that which proves the uncertainty of thoſe Explications is this, that their Author ſeems to be ſo little ſatisfied with it himſelf, that he cannot ceaſe to give New Senſes to his Paſtoral Inſtruction. He had obſerved therein, as has been demonſtrated in my *Preface*, *That his Natural Love was not confin'd to himſelf, but that it tended to God as to the Supream Good:* That alſo thoſe who are imperfect, who acted likewiſe by that Love, *deſired the ſame Objects, and that the difference was not on the part of the Object, but on the part of the Affection wherewith the Will deſires it:* But he perceiv'd the Inconvenience of that Doctrine, and in the Letters he directed to me, he will not there have it, that his Natural Love is a Natural Love of God in it ſelf, nor any thing elſe but the Natural Love of a Created Gift, which is the formal bleſſedneſs.

9. But in that he miſtakes ſtill; we muſt not believe that becauſe it is a Created Gift, *the formal Bleſſedneſs*, that is to ſay, the enjoying of God can be deſired naturally, becauſe that Created Gift is ſupernatural, and the Love of it is inſpired by Grace only, as the Love of God; ſo that the Reaſon that obliged him to correct himſelf, does as ſtrongly militate againſt

gainſt his Correction as againſt his firſt Diſcourſe.

10. I bring only this Example, tho' there are a great many others of that Nature; becauſe it is ſufficient to let us ſee by a ſenſible Proof, that to engage in the Explications of M. *de Cambray*, was to enter into endleſs Turnings and Windings, ſeeing he adds ſome new Strokes to them continually.

11. Here's nevertheleſs another Proof of it, the Archbiſhop of *Cambray* has publiſh'd at *Rome*, two Editions of his Anſwer to the Declaration of three Biſhops: The one in 1697. without any Name either of Printer or of Town: The other is in 1698. at *Buſſels*, by *Eugen Henry Frix.* Wherein the Additions or Reſtrictions are enough to fill 5 or 6 Pages, and when he preſented it at *Rome*, he deſired to have the other again, tho' given by his Order; which ſhews that he would have cover'd his Changeableneſs; and yet he wonders, that we ſhould not join with him in ſuch Variable Explications.

12. One weighty Reaſon that ſhews the Inconvenience of joyning with them is, that thoſe Explications are often-times new Errors. I ſhall bring only one Example, but a very clear one, M. *de Cambray* does not know how to diſtinguiſh his Love of the fourth degree from the fifth, nor how to preſerve to this laſt the Pre-eminence he would give it, ſeeing that the fourth Love as well as the fifth, *Seeks God for the Love of himſelf, and prefers him to every thing without Exception*; carrying alſo

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the Perfection and the Purity ſo far, as *Not to ſeek its own Happineſs, but with relation to God*; which is ſo pure, as 'tis impoſſible for one to go beyond it, or to ſhow leſs regard for our own Intereſt.

13. I ſpeak of theſe things only in ſhort, becauſe they are enough explain'd elſewhere, and cannot be always repeated. M. *de Cambray* being perplex'd with this Remark, which overthrows his whole Syſtem, anſwers that the Love of the fourth degree, tho' it be juſtifying, (obſerve that Word) refers truly all things unto God, but *habitually and not actually*, as the fifth; as, ſays he, the Act of Venial Sin is referred unto God, according to St. *Thomas*, *habitually and not actually*.

14. This Anſwer is hitherto a ſtranger to the Schools, and contains two Evident Errors: The firſt is, that he makes juſtifying Love relate unto God, in the ſame manner as the Act of the Venial Sin does: The ſecond is, to make the Act of Venial Sin it ſelf habitually relate unto God, which no Body ever did before M. *de Cambray*.

15. The Error is enormous; for if the Act of Venial Sin is habitually referred unto God, it follows thence, that one may commit it for the ſake of God, which takes away all the Malice of Venial Sin. One may then well ſay with St. *Thomas*, that Venial Sin hinders not, neither the Man nor the Humane Act indefinitely, from being referr'd unto God as the laſt End; but that the Act it ſelf of Venial Sin, wherein is found that which we call Diſorder,

Inordinatio, ſhould be referred habitually unto God, it is againſt the Nature of all Sin, and by conſequence of Venial Sin.

16. The Rule which M. *de Cambray* gives here is no leſs Erroneous: The Rule is, that Acts which have no relation at all to the laſt End, and which are not referred unto God, *at leaſt habitually*, are mortal Sins; but thence it follows in the firſt Place, that all Sins are mortal, ſeeing that no ſin can in any ways be referred unto God: And *Secondly*, As M. *de Paris* has obſerv'd it, that all the Acts of the Pagans are mortal ſins, ſeeing that which hinders the Venial Sin from breaking in the juſt, that commits it, the Relation at leaſt habitual unto God, is the Habit of Charity abiding in their Soul: Whence by a contrary Reaſon it follows, that a Pagan not having in him ſuch a Principle of Habitual Charity, nor any thing that unites him to God, by the Rule of M. *de Cambray*, tho' he may do never ſo much, he always ſinneth mortally.

17. So the New Explications being ſideways, go off more and more from the Truth; to enter into them was to throw one's ſelf into a Labyrinth of Errors, which is not yet finiſhed. The Author writes no Books without producing ſome Novelty againſt ſound Divinity: He ſeemed to have rejected the *involuntary* he had admitted, in the Trouble of the Holy Soul of Jeſus Chriſt; but it is clearer than the day, that in his laſt Writings he re-eſtabliſhes that impious Doctrine: I have made a Demonſtration of it, which I don't

don't repeat; that is to ſay, he walks without Rule and Principle, according as his preſent Occaſions puſh him.

18. It is evident by ſuch Matters of Fact as theſe, that we could not receive his Explications: It is therefore likewiſe evident, that we could not but reject the Book, nor be hindered from diſowning publickly the Author, who had publickly aſcribed to us the Doctrine of it. For what could we do, or what could M. *de Cambray* adviſe us? to hold our Peace it is to conſent: It is failing in an eſſential part of the Epiſcopal Function, all the Grace whereof conſiſts in ſpeaking the Truth: It is ſo oppoſing our ſelves to the Sentence of Pope St. *Hoſmidas*, *Ipſe impellet in Errorem qui non inſtruit ignorantes: He drives the Simple into Error, who does not Inſtruct them:* Eſpecially in ſuch a Caſe wherein you are appeal'd to as a Witneſs, and your Name made uſe of to deceive them. What then ſhall we ſpeak? it is what we have done with all ſimplicity in our Declaration. But, ſay they, it is an anticipated Cenſure: Not at all; it is a Neceſſary Declaration of our Sentiments, when we are forced to ſpeak them out. What obliged M. *de Cambray* to explain our Articles without our Conſent? to Cite us in our own Names, and laſtly to make us believe, that his Book, where we found ſo many Errors, was but a more large Explication of our own Doctrine? is he allowed to undertake whatever he pleaſes, and muſt we keep ſilent, tho' he goes on againſt us? Theſe are not meer Pretexts, they are Reaſons clearer than the Sun. M. *de Cambray* is no leſs unjuſt, when he ſays, that we have denounced him: Sincerity would oblige him to acknowledge, that he denounced himſelf by his Letter to the Pope, when he deſires him to judge of his Book: No Body had accuſed him, it is he who did himſelf the Honour to bring the Buſineſs before the Pope. We approved of his Submiſſion, but we could not diſſemble that it was without conſenting to his Doctrine.

19. *Why*, ſays he, *did you ſend your Declaration to* Rome? The anſwer is ready in every one's Mind. It is becauſe his Book had been ſent thither, that he himſelf had ſent it thither, and that he wrote to the Pope, that this Book contained no other thing but our Doctrine: Does Sincerity

rity allow any Man to diſſemble in things ſo clear? but the thing is, he had a mind to complain, tho' he had no reaſon for it.

20. Theſe Complaints are confuted by one word only; they tend only to this, to ſay that we had a mind to ruine M. *de Cambray*: God knows the contrary. But without calling ſo great a Witneſs, the thing ſpeaks of of it ſelf. Before his Book appeared, we conceal'd his Errors, ſo far as to endure the Reproaches you have heard of already: When the Books appear'd, he had already ruined himſelf enough: If we have been willing to ruine him, he concurred with us, by raiſing up all the World againſt him by his ambitious Deciſions, and by filling his Book with Errors ſo palpable, and with ſo many unexcuſable Exceſſes.

21. When he upbraids us, and me in particular, as if he had propoſed it to us, that we ſhould by a common Letter beſeech the Pope, to order our Queſtion to be judged without Noiſe by his Divines, and in the mean time to keep ſilence: Firſt, he tells a thing of which I never heard one Word, and ſo falſe that he himſelf ſuppreſſes the chief Circumſtances, as has been ſeen from the beginning of this Relation. It is beſides true, that the Propoſal was impracticable: What he had imputed to us, as to his Doctrine, was made publick in his Advertiſement in the Book of the Maxims of the Saints. He had reiterated it without asking our Conſent, as he owns it, and he repeated therein once or twice, that his Doctrine was conformable to ours: Therefore our Conſcience obliged us to diſown it as publickly, as we had been appeal'd to as Witneſſes of it. In the third place we made no queſtion of the Falſhood of his Doctrine: We held it determinately to be evil, and not to be countenanced: This was not a particular Affair between M. *de Cambray* and us: It was the Cauſe of the Truth, and the Concern of the Church, which we could not take upon our ſelves alone, nor treat it as a private Quarrel, which M. *de Cambray* would have been at. Then ſuppoſe he perſiſted invincibly, as he has done to impute unto us his Thoughts, and would never retract it: We could not ſave our ſelves, but by declaring our Sentiments to all the World. This Declaration remained naturally ſubmitted

mitted to the Pope, as all Particulars in matters of Faith do; and preſenting it to him was as much as to ſubmit it to him, but in the mean time we diſcharg'd our Conſcience, and as much as we could, we rejected the Errors which our Silence might have confirm'd.

SECTION VIII.

Upon Gentle Methods and Amicable Conferences.

IF it be ſaid that we ſhould have tried all ways of Mildneſs, before we had come to a Solemn Declaration; this we did alſo. The Arch-biſhop of *Paris* has demonſtrated it ſo clearly for himſelf, and for us, that I ſhould have nothing to add upon that Fact, were it not for the particular Accuſations whereby they attack me.

2. But if any one has a Mind to be ſatisfied by his own Eyes, as to the fairneſs of my Conduct; let him but read the Writing I addreſſed to M. *de Cambray*, before the ſending of our Declaration. If the Reader thinks it tedious to be referred to other Writings, and would find all in this; here's in ſhort what I ſaid: That after ſo many Writings, *we muſt take a ſhorter way, and where alſo we may explain our ſelves more preciſely, which is a Conference* Viva Voce; *that this way was always uſed*, and even by the Apoſtles, as the moſt efficacious and gentle, to agree about any thing, *this being often propoſed him*, I did again propoſe it my ſelf by writing, *upon condition to put far away from me all manner of Contention, and to be declared an Enemy of Peace*, if on my ſide *it was not amicable and reſpectful.* As for what he ſeemed to fear my quickneſs, as he called it, I alledged to him the Experience, not only of my Conferences *with the Miniſters, but alſo thoſe we had ſometimes together upon this Occaſion, without having raiſed my Voice ſo much as half a Note higher.*

3. If there were any Expedients to be found, they could not but iſſue from ſuch Conferences, but I plac'd my hope in another thing; I conceiv'd hope I ſay, from the ſtrength of Truth, and from a perfect Acquaintance with the Diſpoſition of M. *de Cambray*, that I could bring him again to right Principles; God is my Witneſs, *clearly and amicably, I durſt ſay ſo, certainly and without reply; in a few Conferences, and perhaps in one only, and in leſs than two hours time.*

4. All that M. *de Cambray* objected was, that I had engaged my ſelf to anſwer to 24 Demands in Writing: which I thought fit afterwards to defer, by reaſon ſaid I, *of the Equivocations* of the 24 Demands, which would take *too much time to diſintangle, and by reaſon of the long time that muſt have been employed in writing the Confutations and Proofs:* Adding notwithſtanding, that *I would readily write all the Propoſitions I ſhould have advanced in the Conference, if deſired; but that we were to begin at what was moſt ſhort, moſt deciſive, and moſt expreſs, I added alſo moſt charitable; nothing being able to ſupply Verbal Conference, and a lively tho' plain Diſcourſe on the preſence of Jeſus Chriſt in the midſt of us, when we ſhould be aſſembled in his Name to agree upon the Truth.*

5. Every body was amazed at the inflexible Refuſal of M. *de Cambray* during ſix Weeks, we have undeniable Witneſſes for it, and they earneſtly deſired to have us confer together. I refuſed no Conditions; a Clergy-man of Note being moved, as every Body elſe was, with the charitable deſire of re-uniting the Biſhops, oblig'd me to give my Word to agree to a Conference, where he ſhould be. If he had told the Anſwer he brought me, to me alone; perhaps we ſhould have left it with himſelf: It was in a word, that M. *de Cambray* would not have it ſaid, that he changed any thing by the Advice of M. *de Meaux.* If this Prelate won't grant that this was his Anſwer, let him make ſuch an one as he pleaſes; but we may ſee that he cannot make any that's good. However, I my ſelf ſent him the Writing, the Extracts whereof you have juſt now heard: It is not long, one may read it over in leſs than a quarter of an Hour, amongſt thoſe I have collected: M. *de Cambray* does not deny that he received it. Here's five great Letters he addreſſes to me, where he only reprehends me for having ſaid in my Writing, that I *bore him in my Bowels*; he does not believe it poſſible for a Man *to bear in his Bowels*, ſuch as he reproves for the ſake of the Truth, nor to deplore their State, but by ſhedding artificial Tears to tear them the more in pieces. Why did he not come to the Conference, to try the Strength of ſuch brotherly Tears and Diſcourſes, which Charity, I dare ſay ſo, the Truth had inſpired us with. We expected three Weeks the effect of that new Invitation, and the Declaration was not ſent, 'till at laſt we had made uſe of

all

all the mild ways imaginable, of which Declaration we muſt yet ſpeak a Word.

SECTION IX.

Upon the Declaration of the three Biſhops, and the Summa Doctrinæ.

1. THey complain it is too ſevere, but the Arch-biſhop of *Paris* has truly affirmed, that the Archbiſhop of *Cambray* has been very much ſpared therein. We have there kept under ſilence, thoſe Temptations of a particular kind, which cannot be reſiſted, and of which we could not forbear to ſpeak in another place, wherein we had kept nuder Silence thoſe Compliances of *Ingenuous Souls upon humbling things* indefinitely, *which ſhould be commanded them:* The Deprivation not only of *all Comfort*, but alſo *of all Liberty*; *that readineſs to forſake all, and the way it ſelf, that teaches this readineſs: That Diſpoſition without bounds, to all the practices laid upon them*, and that univerſal forgetfulneſs *of their Experiences, of their Readings, of the Perſons they have formerly conſulted with confidence:* Laſtly, We there kept under ſilence *the Poſſeſſions, the Obſeſſions, and other extraordinary things*, which the Author had given us, as *beloaging to the interior ways:* It is known what uſe the falſe Spiritualiſts make of it, as well as of other things juſt now mentioned. M. *de Cambray* himſelf inſinuates it, and we receive little Comfort in hearing him ſay, that the way of *pure Love and pure Faith* that he teaches, is that *wherein you ſhall ſee leſs of it* than in others; as if nothing were to be done here, but to conſider the more or the leſs, and that he ought not to have explained himſelf more expreſly againſt ſuch abominations.

2. The Author objects continually, that we have not taken Notice of his Correctives, wherewith he will have his Book to be fuller than any other Book whatever; that is the very thing we complained of: We thought it an Unhappineſs for a book of that Nature, to have ſo many Correctives, as it is for a Rule to need too many Exceptions: The Truth is more ſimple, and that which muſt be ſo often modified, diſcovers naturally an ill Foundation: He had nothing to do, but to explain himſelf ſimply, as he had promiſed: Whatſoever he hath ſaid upon the abſolute Sacrifice, has only afforded Difficulties in the

Article of the impoſſible Suppoſitions, therefore he ſhould have omitted thoſe Correctives, which ſerve only to encreaſe the evil; for inſtance, the dangerous Corrective of the Perſwaſion, not *inward but apparent*, which ſerves only to excuſe the Language of *Molinos*, as has been ſhewed elſewhere. All impartial Readers acknowledge, that theſe Correctives are but ſo many Perplexities, fit to make Men mad, and we have ſeen enough to make us ſenſible of the Snares, that ignorant People meet with in the obſcurity of that Book, which promiſed ſo much plainneſs, and neatly to cut off all Equivocations.

3, One of the things they cry up moſt as an excellent Corrective, is the falſe Articles, where 'tis true, M. *Cambray* condemns the falſe Myſtical Divines, the Arch-biſhop of *Paris* has diſcovered the Subtilty of it; a Man entangles himſelf naturally, when he will not condemn what he dares not defend openly. In another place he overſtrains Quietiſm, the better to paſs over the Error. What * Quietiſm has ever *conſented to hate God eternally, nor to hate himſelf with a real hatred, ſo that we ceaſe to love in our ſelves the Work of God, and his Image? Who* has ever *conſented to hate himſelf with an abſolute hatred, as ſuppoſing the work of the Creator not to be good? To carry the renouncing of one's ſelf ſo far, by an impious hatred of our Soul, which ſuppoſe it to be evil in its nature, according to the principle of the Manichees?* When we ſhoot at this rate, we ſhoot at random, we paſs over the body, and after the manner of the Poets, endeavour to ſatisfie the juſt averſion of the faithful againſt Quietiſm, by giving them a Phantom to tear in pieces.

* *Max. Art* 2. *faux* p. 31, 32. *Art* 12. *faux.*

SECTION X.

Proceedings at Rome *on the ſubmiſſion of M.* de Cambray.

1. THE Relation would be imperfect, if we omitted the *Italian* and *Latin* Writings publiſhed at *Rome*, in the Name of the Arch-biſhop of *Cambray*, and are in the Hands of ſo many Perſons, that ſome Copies of them are come as far as to us; one of thoſe *Latin* Writings I have in my Hand, Entituled, *Obſervations of a Doctor of the* Sorbonne,

Sorbonne, which ſays, *that the* Janſeniſts *have joyned with the Biſhop of* Meaux *againſt M.* de Cambray, *and that the other Biſhops have united againſt him, as againſt another* Suſanna, *becauſe he would not come into their Cabal, and joyn in their miſchievous Deſigns.* The ſame Writing magnifies M. *de Cambray*, as a *Neceſſary Perſon to maintain the Authority of the Holy See againſt the Biſhops, and therefore it behooveth her not to ſuffer ſuch an able advocate to be oppreſt.* In other places we are called Enemies to the Monks, whoſe Protector M. *de Cambray* is. We may ſee by this, what Engines he has ſet on work. But the Pope who governs the Church of God, will not ſuffer any thing to leſſen the Glory of the Clergy of *France*, who have been always ſo obedient to the Holy See. The Truth does not maintain it ſelf by Lies, and as for the Monks, in what Dioceſſes of *Chriſtendom*, are they more fatherly dealt with than in ours? Perhaps M. *de Cambray* will ſay, that all this is ſpoken without his Order; but I leave it to the prudent Reader to judge, whether in an Accuſation ſo viſibly falſe, which equally concerns Religion and the State, and the Reputation of the Biſhops of *France*, that make ſo conſiderably a part of the Epiſcopacy, it would be enough ſimply to diſown with his Mouth, ſuppoſe he had done it, ſuch manifeſt Calumnies, after they have had their Effect upon certain Perſons: And whether Juſtice and Truth require not a more Expreſs and more Authentick Declaration.

2. They boaſt mightily in thoſe Writings of the great Number of Biſhops and Doctors that favour the Sentiments of the Arch-biſhop of *Cambray*, and that nothing but fear hinders them from declaring themſelves; they ſhould at leaſt name one, but they dare not; the Biſhops have not been infected, and M. *de Cambray* cannot cite for his Opinion any one Doctor of Note.

3. Amongſt other things, that the Arch-biſhop ſeems to have moſt Reaſon to reproach me for, this is one, that he deſerved not to be treated with, ſeeing he hath ſubmitted after the ſame manner the *Pelagians* are treated: As if it were not known, that theſe Hereticks have for a long time acted the part of ſuch as had ſubmitted, even to the Holy See. I wiſh nothing more than to ſee M. *de Cambray* ſeparated from ſuch as have made an ambiguous

biguous Submiſſion; but to ſpeak ſincerely and in Conſcience, can any Man be content with the Demand which that Prelate, notwithſtanding his former Submiſſions, would make of the Pope, to determine the manner in which he was to pronounce Judgment, as he declares it in his Letter of the 3*d.* of *Auguſt*, 1697. It is true, that in a following Letter he ſpeaks theſe words: *God forbid I ſhould preſcribe a Law to my Superior? My promiſe of Subſcribing, and to publiſh a Mandate conformable thereunto, is abſolute and without Reſtriction.* What meant then thoſe words in the Letter of the 3*d.* of *Auguſt? I ſhall only deſire of the Pope, that he would be pleaſed to mark preciſely the Errors he Condemns, and the Senſe in which he Condemns them, to the end that my Subſcription may be without Reſtriction.* Without that then the Reſtriction is unavoidable: But this is to put the Pope and the Church upon impoſſibilities. There ſhould never have been any Deciſion, if this Church muſt have foreſeen all the Senſes which the vitious fertility of ſubtle Wits could have produced: At this rate we ſhould neither have had the *Homouſion* of *Nice*, nor the *Theotows* of *Epheſus*. We ſee then that the *Moderate Wiſdom of St.* Paul is to be followed, otherwiſe we ſhall fall into vain and undeterminable Queſtions, forbid by that Apoſtle.

4. They may ſay perhaps, that M. *de Cambray* retracts that abſurd Propoſition in his Second Letter: But it is not ſo; ſeeing he continues to demand, that the Pope *ſhould be pleaſed to Mark every Propoſition worthy of Cenſure, with the preciſe Senſe upon which the Cenſure is to fall.* This is again to replunge himſelf into impoſſibilities, by which all Eccleſiaſtical Deciſions are eluded. If M. *de Cambray* declares that he will ſubmit, and *that no body ſhall ever ſee him, whatever happens, neither write nor ſpeak to evade the Condemnation of his Work: It is at the ſame time* in declaring *that he will Content himſelf to demand of the Pope a particular Inſtruction upon the Errors he is to reject.* On that Condition he proteſts he will be quiet, both as to the Matter of Right and Fact: But it is after having before-hand declared to the whole Univerſe, that he is ſo far from being quiet within, he will not ceaſe to make inſtances to the Pope to make him ſay other things than what he decides.

5. Some

5. Some Complaiſant Perſons will perhaps ſay, tha this is carrying the Suſpition too far: But in the mean time I only repeat the words of the two printed Letters, which M. *de Cambray* denyes not: However I pray to God that he may keep to the general Terms of his Submiſſion; and altho' the Truth compels me to remark what ill things he publiſhes, *I will hope always* with St. *Paul, for better*, tho' I ſo ſpeak: *Confidimus meliora, tametſi ita loquimur.*

SECT. XI.

CONCLUSION.

1. WE have been Oblig'd then in fine to reveal the falſe Myſteries of our days: Here you have it in ſhort, ſuch as it has appeared in the former Diſcourſes: A New Propheteſs has undertaken to raiſe up again the *Guide* of *Molinos*, and the Prayer which he teaches therein: It is with this Spirit ſhe is fill'd: The Myſterious Woman of the *Revelations*, it is with this Child ſhe is bigg: The Work of this Woman is not finiſhed; we are come to the Times which ſhe calls Times of Perſecution, when the Martyrs, as ſhe ſays, of the Holy Ghoſt ſhall ſuffer. The time ſhall come, and according to her we are at the brink of it, when the Reign of the Holy Ghoſt and of Prayer, whereby ſhe underſtands her own, which is that of *Molinos*, ſhall be eſtabliſhed with a Train of Wonders, that ſhall amaze the Univerſe: From thence comes that Communication of Graces; from thence comes it that a Woman has the power of binding and unbinding. It is evidently true, that ſhe has forgot what ſhe has Subſcribed before me, and before others more conſiderable, upon the Condemnation both of her Books, and of the Doctrine contained therein. Every Biſhop ought to give an Account in Convenient time, of what the Diſpoſition of the Divine Providence has put in his Hand: Therefore I have been conſtrained to explain, that the Arch-biſhop of *Cambray*, a Man of that Dignity, is fallen into that unhappy Myſtery, and has made himſelf the Defender, tho' by indirect ways, of that Woman and her Books.

2. He will not ſay, that he knew not that prodigious and

and non-ſenſical Communication of Graces, nor ſo many pretended Prophecies, nor the pretended apoſtolical Miſſion of that Woman, when he has ſuffer'd her, according to his own Confeſſion, to be eſteemed by ſo many great Perſons who put a Confidence in him as to Matters of Conſcience. He had then ſuffer'd a Woman to be eſteemed, who Propheſied according to the Deluſions of her Heart. His great Intimacy with that Woman, was grounded upon her Spirituality, and this was the only Bond of their Correſpondence: This is what we have ſeen writ with his own Hand, after which we have no reaſon to be amazed at his having undertaken the Defence of her Books.

3. It was to defend them that he wrote ſo many Memoirs before thoſe that were choſen Arbitrators; nor is it neceſſary for me to repreſent the long Extracts of 'em I have yet by me, ſeeing the ſubſtance of 'em is to be found in the Book of the Maxims of the Saints.

4. That he might have a Pretext for defending thoſe pernicious Books, the Text whereof he himſelf thought could not be maintained, he muſt have recourſe to a hidden ſenſe, which that Woman has diſcover'd to him; he muſt ſay, that he has explained thoſe Books better than the Books explained themſelves; the Senſe that naturally offers, is not the true Sese: It is but a rigorous Senſe, which he aſſures us ſhe never thought on; ſo that to underſtand them well, we muſt read the thoughts of their Author; we muſt gueſs what is known to M. of *Cambray* only, and judge of Words by Sentiments, and not of Sentiments by Words: The moſt non-ſenſical in the Books of that Woman is a Myſtical Language, for which the Prelate is our Security; that her Errors are meer Equivocations, her Exceſſes are innocent Exagerations, like unto thoſe of the Fathers, and of approved Myſticks.

5. Theſe are the Thoughts of this great Prelate, touching the Books of M. *Guyon*, after having, if we may beleive him, examin'd them unto the utmoſt rigor; this is what he has writ with his own hand, ſome time before the publiſhing of his Book; and after ſo many Cenſures we have not for all that, been able to draw from him a real Condemnation of thoſe Evil Books: On the contrary, it was to ſave them, that he ſpared the *Guide* of *Molinos*, which is the Original of them.

6. Yet

6. Yet notwithſtanding all the Mittigations in the Book of the Maxims of the Saints, we may ſtill find therein M. *Guyon* and *Molinos* too weakly dignified not to be known; and if I ſay further, that the Work of an Ignorant and Enthuſiaſtical Woman, and that of M. *de Cambray*, have manifeſtly one and the ſame Deſign; I ſhall ſay no more after all, but what appears of it ſelf.

7. I ſhall not ſay it, but after having tried to the utmoſt, what Meekneſs and Charity could do, we us'd no Tricks as to the Submiſſion of M. *Guyon*: We admitted them with a well-meaning mind, (I ſhall make uſe of this Word) and preſuming always on her Sincerity and Obedience, we conſulted the Honour of her Name, of her Family, of her Friends, and of her Perſon, as much as was poſſible; nothing has been omitted to convert her, and nothing was cenſured but her Errors and ill Books.

8. As for the Arch-biſhop of *Cambray*, we have but too well juſtified our ſelves by the undeniable matters of Fact contain'd in this Relation; as to my own particular, I am juſtify'd more than I wiſh I were: But in order to confute all the unjuſt Reproaches of that Prelate, we were under a Neceſſity, not only to diſcover part of the matter of Fact, but to have the whole, as far as the Source: By which, if I may ſay ſo, it appears from the beginning, that we have endeavoured to follow the motions of that *Meek and Patient Charity, which* neither *ſuſpects nor thinks any evil*: Our Silence was inſuperable, till M. *de Cambray* declared himſelf by his Book. Nay, we had Patience to the utmoſt, ſo that notwithſtanding his obſtinate Refuſal of all Conference, we did not declare our ſelves 'till the Extremity. Where will he fix that Jealouſie he accuſes us of without Proof, and if we muſt clear our ſelves of ſo mean a Paſſion, what were we jealous of in the New Book of that Arch-biſhop? Did we envy him the Honour of defending and ſetting forth M. *Guyon* and *Molinos* with fine Colours? Did we bear an Envy to the Style of an ambiguous Book, or to the Credit it gave to its Author, whoſe Glory on the contrary was thereby buried? I am aſhamed for the Friends of *M. de Cambray*, who make Profeſſion of Piety, and yet have, without any ground, publiſhed every where, and even as far as *Rome*, that ſome private Intereſt has ſet me at Work. How ſtrong ſoever the Reaſons be, which I could produce in my

my Defence; God puts no other Anſwer into my Heart, but that the Defenders of the Truth, as they ought to be free from all ſelf-inteteſt, they ought no leſs to be above the fear of that Reproach, to be accounted ſelf-intereſted Perſons. However, I am not againſt their believing, that Intereſt has provok'd me againſt that Book, if ſo be that there is nothing worthy of Reproof in its Doctrine, nor any thing that may be favourable to the Woman, whoſe Deluſions muſt be made manifeſt. God has permitted, that againſt my Will, they ſhould put into my Hands thoſe Books that are Evidences of it: God was willing that the Church ſhould in the Perſon of a Biſhop, a living Witneſs of that Prodigy of Error: It is only invincible Neceſſity obliges me to diſcover it, when they continue ſo wilfully blind in their Error, as to force me to declare all: When not being ſatisfied to triumph, they will needs inſult: When God on the other hand, diſcovers ſo many things that were kept ſecret. I take great care, not to impute to M. *de Cambray* any other Deſign, but that which he has diſcovered by his Hand-writing, by his Book, by his Anſwers, and by ſeveral undeniable matters of Fact: This is enough and too much, that he ſhould be ſo open a Protector of a Woman that propheſies, and who propoſes to her ſelf the ſeducing of the whole Univerſe. If they ſay this is too hard againſt a Woman, whoſe Errors ſeem to be the effect of madneſs. I will grant it, if that madneſs be not a pure Fanaticiſm; and if the Spirit of Seducing did not work in that Woman, and if this *Priſcilla* has not met her *Montanus* to defend her.

9 If in the mean time the Weak are ſcandalized; if the Libertines triumph; if they ſay, without enquiring into the Source of the miſchief, that the Quarrels of Biſhops are implacable: It is true, if it be underſtood, that they are really points of revealed Doctrine. This is the Proof of the Truth of our Religion, and of the Divine Revelation which guides us, that Queſtions upon matters of Faith are never to be accomodated. We can ſuffer every thing, but cannot endure any Evaſions or Shifts, how little ſoever, upon the Principles of Religion. If thoſe Diſputes be of no conſequence, as Men of the World would have it, we muſt ſay with *Gallio*, Proconſul of *Achaia*, which was the higheſt Dignity of the *Roman* Empire in her Provinces: *O Jews, if the thing*

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in queſtion was ſome Injuſtice, or ſome ill action, or ſome buſineſs of importance, I ſhould think my ſelf obliged to bear you patiently: But this regards only to ſome Points of your Doctrine, and Diſputes of Words, and touching your Law: Decide your Differences among your ſelves as well as you can: As tho' he ſaid, Fight amongſt your ſelves about this Matter as long as ye pleaſe, *I won't be the Judge of it.* And in effect the Jews *beat* Soſtheneo *even before the Tribunal, without* Gallio's *taking the leaſt Notice of it.* This is a Deſcription of the Politick World, and of worldly Men upon Diſputes of Religion; which holding as of no conſequence, they think it enough to ſay, that the Heat of the Biſhops is too great: But (a thing very different in all reſpects from *Gallio*) if a great King, full of Piety, won't become the Judge of thoſe Matters, it is not out of Contempt; it is out of reſpect for the Church to whom God has given the Right to judge of it: Yet what is there New here, and which hath not been always practiſed by his auguſt Predeceſſors, and all Chriſtian Princes, to protect the Biſhops who walk in a beaten Path, and according to the Solid and ancient Rule?

10. We wiſh, and we hope ſpeedily to ſee the Archbiſhop of *Cambray* acknowledge at leaſt the Unprofitableneſs of his Speculations. It did not become him, the Title he bears, the part he acted in the World, nor his Reputation and his Wit, to defend the Books and the Doctrine of a Woman of that ſort. As for the Interpretation he has invented, let him remember of his having agreed, that he finds none of them in the Scripture: He quotes not one paſſage of them for his New Doctrine: He Names the Fathers, and ſome other Clergy-men, whom he endeavours to draw after him by Conſequence, but wherein he finds neither her abſolute Sacrifice, nor her ſimple Acquieſcency; nor her Contemplation from whence Jeſus Chriſt is abſent by *Eſtate*; nor her extraordinary Temptations that ſhe muſt yield to; nor her actual Grace, which makes us to know the Will of good Pleaſure on all Occaſions and Events; nor her natural Charity, which is not the Theological Virtue; nor her Concupiſcence, which without being Virtuous is the root of all Vices; nor her pure Concupiſcence, which is, tho' Sacrilegious, the Preparation to Juſtice; nor her dangerous Separation of the two parts of the Soul, after the

the example of Jesus Christ involuntarily troubled; nor her unhappy return to that involuntary trouble; nor her Natural Love, which he reforms every day, instead of rejecting it wholly once for all, as equally useless and dangerous in the use he makes of it; nor her other Propositions which we have mentioned, they are the fruit of vain Logick, of extravagant Metaphysicks, and of a vain Philosophy, which St. *Paul* has condemned. We hear every day his best Friends bewailing him, that he should have shewed his Learning, and exercised his Eloquence upon Subjects of no Solidity at all. Does he not see, with his Abstractions he is so far from inspiring the Love of God into Men, that he does but dry up their Hearts, by weakning the Motives capable of softning or enflaming them? The vain Subtleties wherewith he dazles the World, have alwayes been the Subject of the Churches groans. I will not enumerate to him all such as have been deceived by their fine Curious Wit; I shall Name him only one, in the Ninth Age, *viz.* one *John Scot* born at *Aire*, whom the Saints of his time upbraided (tho' 'tis true in another Subject) with vain Philosophy, wherein he alledged that Religion and Piety consisted. It was by reason of this that the Fathers of the Council of *Valence* said, that in those unhappy times he accumulated their Labours, he and his followers, in proposing frivolous Questions; *ineptas quæstiunculas*; in authorizing empty Visions; *aniles Fabulas*; in refining upon Spirituality; and to speak with those Fathers, in composing high relish'd Devotions, which render'd the Purity of the Faith loathsome; *Pulses puritati Fidei nauseam inferentes*: They ought to have taken Care not to add to the Groans of the Church by their Superfluity, seeing she had already too many other things to deplore; *Superfluis cœtum pie dolentium & gementium non oneret.* We do exhort M. *de Cambray* to employ his Eloquent Pen and his fruitful Wit upon Subjects more becoming him: Let him prevent, 'tis not yet past time, the Judgment of the Church: The Church of *Rome* Loves to be prevented in this manner; and seeing she is always govern'd in the Sentences she pronounces, by Tradition, one may in a certain Sence be said to hear her before she speaks.

FINIS.